



TITLE:

Nine Vehicles of the Southern Treasury (lho gter gyi theg pa dgu) as presented in the Bon sgo gsal byed of Tre ston rGyal mtshan dpal, Part Two: Last Five Vehicles — Annotated Translation

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Nine Vehicles of the Southern Treasury
(lho gter gyi theg pa dgu)
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 of Tre ston rGyal mtshan dpal
Part Two: Last Five Vehicles
 — Annotated Translation —*

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* See Part One of this translation in *Memoirs of the Faculty of Letters*, Kyoto University, No. 48, 2009, pp. 33-172. We would like to express our profound thanks to Prof. Robert Kritzer of Kyoto Notre Dame University, who accepted the painful task of reading through our English and gave us useful suggestions and corrections. It goes without saying that for errors or inaccuracies that might still remain, only the translators are responsible. We would also like to express our appreciation to Mr. Hisashi Kojima of Tanaka Printing Co. Ltd. for his expeditious handling of the production of this article. At the last moment before publication, an important book was published: *Bon gyi dpe dkon phyogs bsgrigs (Collection of Rare Bonpo Texts)*, Edited by Dangsang Namgyal, Vajra Publications, Kathmandu, 2009. It contains, on pp. 161.3-219.15, a text on the Nine Vehicles of the Southern Treasury Tradition under the title of *Mu cho'i theg pa rim dgu'i rgyud kyi dbu phyogs* (abbr. MCTR), which is almost identical to our text, but the origin of which is visibly different. We regret that we could not fully use this text because of time constraints. A systematic comparison of these two texts is necessary in the future.

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TIBETAN TEXT

[[5] dge bsñen theg pa]

[5] lña pa dge bsñen ni / ^(130a3) dge ba la yid bsñen¹ pas dge bsñen no //

sGron ma dgu skor² las /

dge bsñen dge ba bcu'i gžuñ la 'brel /

ces pas / lus ñag ^(130a4) yid gsum dge bcur spyod pa'o // **Ñon moñs rañ grol³** las /

(1) yi⁴ ge 'bri⁵ (2) mchod⁶ (3) sbyin pa dañ⁷ // ^(A.34b4)

(4) ñan dañ (5) 'dzin dañ (6) klog pa dañ //

(7) 'chad⁸ dañ ^(130a5) (8) kha 'don⁹ byed pa ste¹⁰ //

(9) ¹¹-de sems⁻¹¹ (10) sgom dañ bcu po ni //

dge ba'i las dañ spyod pa yin¹² //

ces pa rnams spyod ciñ / yañ na dge bsñen gyi ^(130b1) bon spyod bcu gsum ste /

¹ sñen A

² N.A.

³ Ñon moñs rañ grol (abbr. NR), BK 160; 190.5-6.

⁴ yig A

⁵ 'bri ba NR

⁶ NR inserts pa.

⁷ NR om.

⁸ NR inserts pa.

⁹ don A, thon NR

¹⁰ dañ NR

¹¹ dad bsam NR

¹² ste NR

TRANSLATION

[[5] The Vehicle of the Laymen¹ (*dge bsñen gyi theg pa*)]

[5] Concerning the Laymen (*dge bsñen, upāsaka*), they are called *dge bsñen* because they make their mind approach (*bsñen pa*) the virtues (*dge ba*). As it is said in the "Circle of the Nine Lamps" (*sGron ma dgu skor*):

<<The laymen are concerned to the scripture (*gZun*) of the ten virtuous acts (*dge ba bcu*).>>.

they train their body, speech, and mind (*lus ñag yid gsum*) for the ten virtuous acts (*dge bcu*). They practice what is said in the "Self Release of the Defilements" (*Ñon monis rañ grol*):

<<The ten [virtuous acts,² such as] (1) copying the scripture (*yi ge 'bri*), (2) making offerings (*mchod*), (3) donation (*sbyin pa*), (4) listening to [the teaching] (*ñan*), (5) memorizing (*'dzin*),³ (6) reciting [the scripture] (*klog pa*), (7) preaching (*'chad*), (8) daily recitation [of the scripture] (*kha 'don byed pa*), (9) thinking on the [teaching] (*de sems*), and (10) meditation (*sgom*), are the acts and practices of virtue.>>.

Alternatively, the practices (*bon spyod*) of [130b] the laymen are [number]

¹ Cf. Snellgrove's translation: Virtuous Adherers, in Snellgrove (1967) 125 ff. "Laymen" naturally means "laymen and laywomen."

² The ten virtuous acts (*dge ba bcu*) enumerated here are not the ordinarily known ones, and we cannot find them in other Bon sources for the moment. The ordinary ten virtuous acts are: 1) not to kill, 2) not to steal, 3) not to commit adultery, 4) not to lie, 5) not to use immoral language, 6) not to slander, 7) not to equivocate, 8) not to covet, 9) not to give way to anger, and 10) not to hold false views: cf. for example Mvyut 1685, 1687-1689, 1691-1691, 1696-1698. These ordinary ten virtuous acts can be found in Bon texts also: see, for example, BGSB 50a1-3; 'Grel bži (Dolanji ed.) 170.6-171.2, 446.3-5, (new ed.) 35.4-6, 432.6-433.2. In the *gZi brjid*, we find the expression *dge ba bcu* (cf. Snellgrove [1967] 130.22), but not an enumeration of the ten.

³ In the sense of *blo la 'dzin pa*.

<1> lus kyi las phyag dan bskor¹ ba / <2> ñag gi ^(A.34b5) las sñin po dan bzlas
brjod² / <3> yid kyi las mos gus dan ³tiñ ñe 'dzin⁻³ / ^(130b2) <4> rluñ la brten⁴
 pa'i rluñ 'khor / <5> me la brten⁵ pa'i sbyin sreg / <6> chu la brten⁶ pa'i chab
 gtor / <7> sa la brten⁷ pa'i mchod rten tsha tsha / <8> mandal ^(130b3) 'bul

¹ skor AB, cf. bskor ANTG ANTG2

² spyod AB

³ tiñ 'dzin ni B

⁴ rten A

⁵ rten A

⁶ rten AB

⁷ rten A

thirteen⁴: <1> bodily acts, namely prostrations (*phyag*) and circumambulations (*skor ba*), <2> vocal acts, namely essence *mantra* (*sñiñ po*) and recitation [of *mantra*] (*bzlas brjod*), <3> mental acts, namely devotion (*mos gus*) and contemplation (*tiñ ñe 'dzin*), <4> windmill (*rluñ 'khor*) depending on wind, <5> fire offering rites (*sbyin sreg*) depending on fire, <6> water offering rites (*chab gtor*) depending on water, <7> *stūpa* and clay-molded figures (*mchod rten tsha tsha*) depending on soil, <8> offering of the three-dimensional

⁴ We have not found these thirteen practices of the laymen in other Bon sources. We find however other lists. For example, the *rDzoñ 'phrañ* (abbr. DzPh; BTK 242) mentions three kinds of pure virtuous practices (*mam dag dge spyod*) named respectively <1> thirteen *bya cha dañ len*, <2> fifteen *'dus byas dañ len*, and <3> ten *phar phyin dañ len*. Cf. DzPh 241.4-5: ... *mams* (sic, read *mam*) *dag dge spyod la gsum* / *bya cha dañ len* / *'dus byas* (5) *dañ len* / *phar phyin dañ len* //. For <1> thirteen *bya cha dañ len*, see DzPh 241.5-242.2: ... *bya cha bcu gsum ste* / [1] *sems bskyed* [2] *skyabs 'gro* [3] *gsol 'debs gsum* / [4] *phyag dañ* [5] *skor* (sic, read *bskor*) (242.1) *ba* [6] *smra bcad gsum* / [7] *thos dañ* [8] *bśad* [9] *ñan dañ gsum* / [10] *sgrom dañ* [11] *sgrub pa* [12] *slab* (sic, read *slob*) *pa gsum* / [13] *bon bcu spañ la gyen po bsten pa dañ bcu* (2) *gsum mo* /. These are totally different from the ones in BGSB. For <2> fifteen *'dus byas dañ len*, see DzPh 356.2-4: ... *'dus byas dañ len la bco lña ste* / (3) [1] *bris* [2] *'don* [3] *klag gsum* / [6] *lha khañ* [7] *sku 'bum* / [8] *sku gzugs gsum* / [7] *thañ sku* [8] *dkiyl 'khor* [9] *tsha tsha gsum* / [10] *gtor ma* [11] *chab gtor* [12] *chu sbyin gsum* / (4) [13] *'phrañ bcas* [14] *ñen* (sic, read *ñe'u*) *'don* [15] *srog skyabs dañ bco lña'o* //. Most of these practices are identical to those given in BGSB. For <3> ten *phar phyin dañ len*, see DzPh 373.2-377.2: [1] *sbyin pa*, [2] *tshul khrims*, [3] *bzod pa*, [4] *brtson 'grus*, [5] *bsam gtan*, [6] *stobs*, [7] *sñiñ rje*, [8] *smon lam*, [9] *thabs*, and [10] *śes rab*. These seem to be a Bon po adaptation of Buddhist ten *pāramitā* practice with slight modification in order and contents: Buddhist ten *pāramitā* have for the last five elements [6] *śes rab* (*prajñā*), [7] *thabs* (*upāya*), [8] *smon lam* (*prañidhāna*), [9] *stobs* (*bala*), and [10] *ye śes* (*jñāna*). On the other hand, a similar list with 12 items is given in the *bSam gtan mig sgron* (STMG 16.1-3) without mentioning any name for the group: 1) *sā tstsha gdab pa dañ* / 2) *ñe 'don dañ* / 3) *stoñ zam dañ* / 4) *lam 'phrañ bsal ba dañ* / 5) *mchod rten dañ* 6) *gtsug lag khañ bya ba dañ* / 7) *rab tu byuñ ba'i sde ba chen po bya ba dañ* / 8) *mdo sde rgya chen po bklag pa dañ* / 9) *chos kyi 'khor lo chen po bya ba dañ* / 10) *sdug bsñal can gyi grogs bya ba dañ* / 11) *ñe riñ med nad bag gso ba dañ* / 12) *sbyin pa rgya chen po la sogs pa ci cher 'bad do* /. This same list is given in the *Blon po bka' thañ* (BPKT 456.11-17) under the name of the Twelve Practices of Haśaṇ Mahā[yāna]: 1) *sā tstsha gdab dañ* 2) *ñe 'don bya ba dañ* / 3) *stoñ zam 'dzugs dañ* 4) *lam 'phrañ sel ba dañ* / 5) *mchod rten brtsig dañ* 6) *gtsug lag khañ mañ bžeñs* / 7) *rab du byuñ ba'i sde ba chen po bca'* / 8) *mdo sde rgya chen klog 'don bya ba dañ* / 9) *chos 'khor chen po bśad ñan bya ba dañ* / 10) *sdug bsñal can gyi grogs mams bya ba dañ* / 11) *ñe riñ med pa'i nad pa gso ba dañ* / 12) *sbyin rgya chen po rlabs chen ci cher 'bad* / *Hā śaṇ Ma hā spyod thabs bcu gñis spyod* /. For the English translation of these passages, see Great Perfection 94-95.

ba /¹ <9> phyag dar bya ba / <10> žig ral gso² ba / ^(A.34b6) <11> lam 'phrañ bcos pa /
<12> ñe'u 'don pa / <13> zañ ziñ gi sbyin pa byed pa'o //

<1> dañ po ni **Drañ don gyi** ^(130b4) **mdo**³ las /

ldañ⁴ ñal dus su za phyag⁵ ni ⁶ ma⁷ brjed⁸ ⁹rgyun du⁹ btsal bar bya¹⁰ /
ces pas stoñ gsum phyag gi yul du dmigs te / bla ma sañs ^(130b5) rgyas bon dañ
sems dpa'i tshogs / ^(A.34b7) g-yuñ druñ gnas bži bde bar gśegs pa la / bdag dañ
mtha' yas sems can thams cad ni ^(131a1) lus ñag yid gsum gus¹¹ pas phyag 'tshal
lo // žes btsal lo // **Rin po che rgyan gyi rgyud**¹² las /

skor ba dag ^(131a2) ni byed 'dod la //

rten de mi dmigs stoñ pa la //

bam¹³ ^(A.34b8) las pad ma stoñ ldan bskyed //

de steñ¹⁴ lhas kheñs¹⁵ pa la //

mchod pa mtshan brjod ^(131a3) sñags kyis bskor //

¹⁶ces so //⁻¹⁶

<2> gñis pa ni **bDal 'bum**¹⁷ las /

gzuñs thams cad kyī yañ sñiñ ni / a om hūṃ¹⁸ ma hā pa ra mu ra tan ba ta
^(131a4) ya swā hā / žes bzlas so //

¹⁹ces so //⁻¹⁹

<3> gsum pa ni / spyir ^(A.34b9) mos gus sems bskyed²⁰ la / ²¹ **bDal 'bum**²² las /

¹ AB om.

² bso A

³ Drañ don gyi mdo (abbr. DD), BK 41; 175.3-4. See "Drañ ba don gyi mdo" in Index of BGSB (2007).

⁴ lañs DD

⁵ phyags DD

⁶ DD inserts /.

⁷ DD om.

⁸ rje A

⁹ pa med pa DD

¹⁰ byañ DD

¹¹ dgus B

¹² N.I.

¹³ pam A, sam B

¹⁴ steñs A

¹⁵ khyeñs A

¹⁶ AB om.

¹⁷ BK 112; 71.1-3

¹⁸ huṃ A

¹⁹ AB om.

²⁰ skyed A

²¹ A inserts here khyad par.

²² Cf. BK 106; 357.3 (?).

maṇḍala (*mandal 'bul ba*), <9> sweeping (*phyag dar bya ba*), <10> repairing the ruins (*zig ral gso ba*), <11> mending the treacherous paths (*lam 'phrañ bcos pa*), <12> setting free the small fish (*ñe'u 'don pa*), and <13> performing the generosity of giving material things (*zañ ziiñ gi sbyin pa*).

<1> As for the first (= bodily acts: prostrations and circumambulations), as it is said in the "Sūtra of the Definitive Meaning" (***Drañ don gyi mdo***):

<<Whether one stands up or lies down, one should not forget to pay homage at the time of eating (*za phyag*), and one should continuously search for [homage].>>,

one observes the three thousand [worlds] (*ston gsum*) as an object of homage and searches [thinking]: "I and all the infinite [number of] sentient beings do homage, [131a] with devotion of body, speech, and mind, to the four everlasting objects (*g-yuñ druñ gnas bži*) that have gone to bliss (*bde bar gśegs pa*), [four objects, namely] the religious master (*bla ma*), the Buddha⁵, the teaching (*bon*), and the group of heroic beings (*sems dpa'i tshogs*).

It is said in the "Treatise of the Ornament of Precious Stones" (***Rin po che rgyan gyi rgyud***):

<<When one would like to do circumambulations, the object of worship (*rten*) is not to be observed (*mi dmigs*) and is void. From the [*bīja mantra*] *bam* one creates the thousand lotuses. Their surfaces are filled with gods. One does circumambulation with offerings (*mchod pa*), repeated calling the name of deities (*mtshan brjod*), and *mantra* (*sñags*).>>.

<2> As for the second (= vocal acts, namely, essence *mantra* and recitation [of *mantra*]), it is said in the "Hundred-thousand Pervading" (***bDal 'bum***):

<<The ultimate essence (*yañ sñiñ*) of all *mantras* is to recite: "a oṃ hūṃ ma hā pa ra mu ra tan ba ta ya swā hā">>.

<3> As for the third (= mental acts, namely devotion and contemplation), in

⁵ Namely sTon pa gśen rab mi bo.

stoñ ñid sñiñ rje sñiñ po can du ^(131a5)sgom¹ /

ces so //

<4> bži pa ni **Li su'i gsuñ**² las /

'khor lo rtsibs brgyad lte ba mu khyud can / mdun rgyab lte bar a gsum
bkod / ^(131b1)g-yas gsum dkar dañ ³-sale⁻³ 'od dañ gsum / ^(A.35a1)g-yon gsum
yañ dañ om dañ 'du dañ gsum / mu khyud dag la dgu 'dzab ⁴śam ^(131b2)
bur ⁵ om śid te'i sid dhi'i śud dhe swā⁶ hā / ces bri'o // śug pa'i rta la
skyon rluñ la skor

ces so //

<5> lña pa **Rin chen rgyan gyi rgyud**⁷ las / ^(131b3)

me la skyed stim sreg rdzas⁸ dbul / om ^(A.35a2)ag ne ya raṃ raṃ sarwa śan ti ku
ru ye ⁹swā hā⁹ / sus ti ku ru ye swā¹⁰ hā / pa śam ku ru ye ^(131b4)11-swā hā¹¹ / ma

¹ bsgom A

² N.I.

³ sel (?) B

⁴ AB om.

⁵ AB ibsert /.

⁶ swa A

⁷ N.I.

⁸ rdzus A

⁹ sa ha A

¹⁰ swa A

¹¹ swa ha A

general devotion (*mos gus*) is to generate the thought [of enlightenment] (*sems bskyed*). It is said in the "Hundred-thousand Pervading" (*bDal 'bum*):

<<One meditates on voidness (*ston ñid*) and compassion (*sñiñ rje*) as having the essence (*sñiñ po can*).>>

<4> As for the fourth (= windmill depending on the wind), it is said in the "Speech of Li śu [Itag riñ]"⁶ (*Li śu'i gsuñ*):

<<[On] the [wind]mill (*khor lo*) which has eight spokes (*rtsibs brgyad*), the navel (*lte ba*), and the rims (*mu khyud*), one writes down (*bkod*) three "A"s in the front, at the back [near the central spoke], and on the nevel. [131b] [On] the three [places] of the [spokes on the] right [side] (*g-yas gsum*) [one writes down] three [characters], *dkar*, *sale*, and 'od'. [On] the three [places] of the [spokes on the] left [side] (*g-yon gsum*) [one writes down] three [characters], *yañ*, *om*, and 'du [successively]⁸. On the rims [one writes down these] nine syllables (*dgu 'dzab*)⁹ [namely, *a a dkar sale 'od a yañ om 'du*]. On the fringes one writes *om śid te'i sid dhi'i śud dhe swā hā*. One puts [this windmill] astride a horse [made] of juniper-tree, and [the windmill] turns in the wind.>>.

<5> As for the fifth (= fire offering rites depending on the fire), it is said in the "Treatise of the Ornament of Precious Stones" (*Rin po che rgyan gyi rgyud*): <<One offers to the fire the fire ritual substances (*sreg rdzas*), which create [fire] and are absorbed [in the fire] (*skyed stim*). Reciting [the *mantra*] seven times: *om ag ne ya raṃ raṃ sarwa śan ti ku ru ye swā hā / sus ti ku ru ye swā*

⁶ Li śu Itag riñ is a Bonpo sage who is believed to have introduced the *rDzogs chen* cycle known as *bsGrags pa skor gsum* into Tibet, see BK 175, pp.72.7, 128.5; LShDz (Karmay, 1972) 154-156. For further references on the *bsGrags pa skor gsum* see Index of BGSB (2007) p. 297. For a painting of the sage, see Kvaerne (1995) Plates 17 and 46.

⁷ This refers to the *mantra*: "A *dkar sale 'od*." See n. 9.

⁸ This refers to the *mantra*: "*yañ om 'du*." See n. 9.

⁹ This refers to a *mantra* which has 9 syllables, hence *dgu 'dzab*: *a a dkar sale 'od a yañ om 'du* /. The word *sale* is counted as one single syllable. It is the *mantra* of the deity Kun bzañ rgyal ba 'dus pa, an aspect of gŚen lha 'od dkar. The deity's main ritual text is entitled *Ži ba a dkar lha sgrub*, see BTK = MT 027-11, pp. 67-88. The *mantra* in question is found in 71.2-3.

ra ya phaṭ / graṅs bdun bdun dbul / de nas sku bstod¹ / oṃ Tshaṅs pa 'jig rten
kun skyoṅ bar / gzi brjid² ldan pa me'i lha / ^(131b5) dpa³ brjid⁴ brgyan⁵ ldan me la
dbaṅ / ^(A.35a3) gzi brjid rgyal la phyag 'tshal bstod / de nas ye śes gśegs su gsol⁶ /

ces so //

<6> drug pa ^(132a1) ni **gSas 'bum⁷** las /

a dkar po 'od du žu ba las / bdud rtsi rgya⁸ mtsho dkar mer kheṅs⁹ par¹⁰
bsam / thuṅ thuṅ ma ^(132a2) le ma le yaṅ thuṅ ye swā¹¹ hā / thugs rje sbyin
pa'i ^(A.35a4) sṅags 'dis / snaṅ srid thams cad tshim par gyur

ces so //

zan gtor¹² ni **Bar ti¹³ ka¹⁴** ^(132a3) las /

ston pas¹⁵ zan sen mo tsam la chu thigs¹⁶ gcig blugs¹⁷ nas sṅags gsuṅs pas /
oṃ a bi śa du tri su ni oṃ a ¹⁸swā hā¹⁸ / ^(132a4) 'byuṅ po daṅ / rigs drug
'graṅ¹⁹ ṅoms su gyur te / chuṅ 'tshen²⁰ du miṅ ^(A.35a5) btags so // ston pa na re
che yaṅ mi 'gal te / tshad sen mo la bzuṅ ^(132a5) gsas rigs lña daṅ lha
gśen srid pa la yaṅ bsṅo²¹

ces pas /

'dod yon lña ldan gtor ma 'di²² //

¹ stod A

² rjid A

³ spa A

⁴ rjid A

⁵ brgyad A

⁶ pod (?) A

⁷ N.I.

⁸ brgya A

⁹ khyeṅs A

¹⁰ pas A

¹¹ swa A

¹² rtogs A

¹³ rti AB

¹⁴ Bar ti ka, passage N.F.

¹⁵ pa A

¹⁶ thig B

¹⁷ blug A

¹⁸ sa hā (?) A, sa rta (?) B

¹⁹ 'draṅs A

²⁰ 'tshoṅ AB, cf. MCTR 184.5 'tshen

²¹ sṅo A

²² 'dis AB

hā / pa śam ku ru ye swā hā / ma ra ya phaṭ, one offers [the fire ritual substances] seven times [to the fire]. Then, one praises the deity (= the fire god). Oṃ, Oh Brahman, in order to protect all the world, I salute and praise the king of splendor, namely the god of fire endowed with splendor, who, having ornaments (*rgyan*) of bravery and magnificence, controls the fire. Then, I request the *ye śes [sems dpa']* (= god of fire) to come down [to us].>>.

<6> As for the sixth (= water offering rites depending on the water), [132a] it is said in the "Hundred-thousand Divinities" (*gSas 'bum*):

<<One thinks that when the white "A" (*a dkar*) is melted in the light, the white ocean is filled with ambrosia. *Thun thun ma le ma le yañ thun ye swā hā*. By this *mantra* of giving the compassion, all the phenomenal world (*snañ srid*) is satisfied.>>.

As for the barley flower offering rite (*zan gtor*), it is said in the "Bar ti ka"¹⁰ (*Bar ti ka*):

<<Having poured a water drop on the barley flower of no more than the quantity of a fingernail, the Master (*gSen rab mi bo*) recited the *mantra*: *oṃ a bi śa du tri su ni oṃ a swā hā*. The spirits (*'byuñ po*) and the [sentient beings of] six classes (*rigs drug*) are satisfied. One gave the name of "satisfaction with small [thing]" (*chun 'tshen*) [to this porridge]. As the Master said:

"Even if it (= porridge) is of a large quantity, one should not have a conflict. It is enough to take the measure of fingernail. One transfers [the porridge] to the deities (*gsas*) of five classes (*rigs lña*) and to the gods, the *gśen*, and the living beings (*srid pa*).",

"one offers this tormā offering (*gtor ma*) having five objects (*'dod yon*,

¹⁰ We translated Bar ti ka as the "Bar ti ka Commentary" in our translation of the first four vehicles (BGSBTr p. 129 = *97: BGSB 130a1), but this was not correct, because this text is normally referred to simply as Bar ti ka (as here) or as mDo Bar ti ka (as, for example, *infra* p. *173 = BGSB 137a1). Therefore, from now on, we refer to it simply as "Bar ti ka" or as "Sūtra Bar ti ka".

bla ma sañs rgyas sems dpa' dañ //
 dpal^(132b1) mgon¹ sruñ² ma rnams la 'bul //
 thugs rjes³ (A.35a6) 'gro don mdzad gyur na //
 'dod yon lña ldan gtor⁴ ma 'di⁵ //
 sde brgyad śa za 'byuñ po dañ // (132b2)
 yul sa rigs drug rnams la 'bul //
 kun tshim thar pa thob gyur cig / źes brjod do //

⁶ces so //⁶

btañ⁷ dus ni / **mKha' 'gro rin chen phreñ**^(132b3) **rgyud**⁸ las /
 gtsañ rigs mgon^(A.35a7) gtor ñin mo btañ⁹ /
 śa za 'byuñ gtor¹⁰ nub mo btañ /
 sruñ¹¹ ¹²ma'i skañs⁻¹² gtor¹³ nañ nub btañ /
 rigs¹⁴ (132b4) drug¹⁵ sbyin gtor⁻¹⁵ dus min¹⁶ btañ¹⁷

ces so //

<7> bdun pa ni / **Bar**¹⁸ **ti ka**¹⁹ las /

¹ 'gon A

² bsruñs A, bsruñ B

³ rje AB

⁴ tor A

⁵ 'dis AB

⁶ AB om.

⁷ btoñ A

⁸ mKha' 'gro rin chen phreñ rgyud (abbr. KG), BK 176; 63.3.

⁹ gtañ KG

¹⁰ btor A

¹¹ bsruñs B, sruñs KG

¹² ma pho KG

¹³ btor A, mo KG

¹⁴ 'gro KG

¹⁵ gtor ma KG

¹⁶ men AB, med KG

¹⁷ gtañ A

¹⁸ ba AB

¹⁹ ÷ Bar ti ka, 141.6ff.

kāmaguṇa) to the Bla ma, the Buddha¹¹, the heroic beings, [132b] the glorious lords (*dpal mgon*), and the guardian deities (*sruñ ma*). When one accomplishes the benefit of beings (*'gro don*) by compassion, one offers this torma offering (*gtor ma*) having five objects (*'dod yon*, *kāmaguṇa*) to the eight kinds [of gods and demons] (*sde brgyad*)¹², flesh-eater goblins (*śa za*), the spirits (*'byuñ po*), local deities (*yul sa*)¹³ and six classes [of beings]. May all be satisfied, and obtain deliverance (*thar pa*).", so [should] one say.>>.

As for the moment to make offerings (*btañ dus*), it is said in the "Treatise of the Jewery Garland of Dākiñi" (*mKha' 'gro rin chen phreñ rgyud*):

<<As for the torma offering of lords (*mgon gtor*) of the pure class (*gtsaṇ rigs*), one offers [it] in the daytime (*ñin mo*). As for the torma offering of spirits (*'byuñ gtor*) of flesh-eater goblins (*śa za*), one offers [it] at night. As for the torma offering of satisfaction (*skañs gtor*) of the guardian deities (*sruñ ma*), one offers [it] in the morning and evening (*nan nub*). As for the torma offering of donation (*sbyin gtor*) of the beings of six classes (*rigs drug*), one offers [it] anytime (*dus min*).>>.

<7> As for the seventh (= *stūpa* and clay-molded figures depending on the soil), it is said in the ""Bar ti ka" (*Bar ti ka*):

<<One produces *tsha tsha*¹⁴ with the hair¹⁵ and fingernail (*skra sen*) of a

¹¹ = gśen rab mi bo.

¹² Concerning the eight kinds of gods and demons (*lha srin sde brgyad*), see a special issue of *Revue d'Études Tibétaines*, n° 2, 2003, Paris.

¹³ The term *yul sa* originally referred to a landed property as it is used in this sense in the Chronicle: *dba's dbyi tshab kyī bya dga'r (sic) // za gad gśen kyī yul sa dañ / mal tro pyogs (sic) nas bran khyim stoiñ lña brgya' tsal to //*; "Au dbyi-chab de dba' il donna en recompense la terre de Za-gad-gśen, avec quinze cents familles de serf venues de Mal-tro" (Bacot et al, 1940: 106, 138). Later it came to refer local deities in the propitiatory texts of the *yul lha* cult of the Bon tradition, cf. Arrow 442. In this note the transliteration of the text is done according to our system, and the indications (*sic*) are added by the present translators.

¹⁴ A *tsha tsha* is a miniature conical figure molded of clay.

¹⁵ One might think this sentence strange because a mendicant monk has no hair. What is referred to here is his shaven hair.

rab byuñ gi skra¹ sen la tsha tsha btab² ste / om̐ a ko ta ya^(132b5) mud^(A.35a8)
ka ra pa ha / ces nañ du gźug³ / de ni bskal pa 'bum du mi rlag pa'i rten
'brel sñiñ⁴ po'o⁴ // ⁵gtun brduñ⁵ gi sñags ni / om̐ a^(133a1) ko ta ya mud kal
te / rbañ la sa ti ye swā⁶ hā / lus 'od kyi gźal⁷ yas su bsam / gdab pa'i
sñags ni om̐^(133a2) a ko ta ya^(A.35a9) bag bhin ye swā⁸ hā / g-yuñ druñ 'od
kyi mchod rten grañs med du bskyed / tsha tsha rdul phra rab du ma lhag
bar⁹ la bdag sdug bsñal⁹ gyi^(133a3) kha mi brgyud¹⁰ do // om̐ a ko ta ya
yaṃ yaṃ ye¹¹ swā hā¹¹ / raṃ raṃ ye¹² swā hā¹² / maṃ maṃ ye¹³ swā hā¹³
/ khaṃ khaṃ ye¹⁴ swā hā¹⁴ / ^(A.35b1) om̐ a ko ta ya a a^(133a4) ye swā¹⁵ hā /
'byuñ ba lña yi mchod rten du ¹⁶grañs mañ¹⁶ byuñ bar¹⁷ bsam /
ces so // **Rin po che'i rgyan gyi rgyud**¹⁸ las /
rab ni bar snañ mkha' la^(133a5) btab //
'briñ ni me chu rluñ la btab //
tha ma sa la btab pa ste //
blo rab tiñ 'dzin gtso ba'i phyir //
ces so // ^(A.35b2)
<8> brgyad¹⁹ pa ni / stoñ gsum^(133b1) gser gyi bye ma bdal ba'i mañdal la / śel
gyi mchod rten rin po che me tog gis brgyan²⁰ par bsam la / śel gyi mañdal
^(133b2) sum brtsegs²¹ la / me tog rnam lña brgyan gyis spras / phyogs bcu bde
gśegs rnam la 'bul / 'gro ba'i don du ^(A.35b3) bžes^(133b3) su gsol / žes 'bul lo //

-
- ¹ pra A
² bstab A
³ bźug A
⁴ po'i AB
⁵ rtubs bduñ A
⁶ swa A
⁷ bźal A
⁸ swa A
⁹ ma 'dag rdul (?) B
¹⁰ rgyud A
¹¹ sa ha A
¹² swa ha A
¹³ sa ha A
¹⁴ sa ha A
¹⁵ swa A
¹⁶ trañ trañ A, drañ drañ B
¹⁷ par A
¹⁸ N.I.
¹⁹ rgyad A
²⁰ rgyan A
²¹ rtsegs A

mendicant monk (*rab byuñ*). [Reciting the *mantra*:] *om̐ a ko ta ya mud ka ra pa ha*, one puts [the hair and the fingernail] in the [*tsha tsha*]. This is [the *tsha tsha*] that has for its essence dependent origination, which is not broken during hundred-thousand aeons (*bskal pa 'bum*). The *mantra* of pounding with pestle (*gtun brduñ gyi snags*) is: *om̐ a [133a] ko ta ya mud kal te / rbañ la sa ti ye swā hā*. One considers the body as celestial palace of light (*'od kyī g'zal yas*). The *mantra* of producing (*gdab pa*) [*tsha tsha*] is: *om̐ a ko ta ya bag bhin ye swā hā*. One creates innumerably the *stūpa* of the light of the *swastika* (*g-yuñ druñ*). Until [the moment when] the *tsha tsha* does not remain (*lhag pa*) [any more even] as un atoms, the suffering of oneself does not occur continuously (*kha brgyud*). *Om̐ a ko ta ya yaṃ yaṃ ye swā hā. Raṃ raṃ ye swā hā Maṃ maṃ ye swā hā Khaṃ khaṃ ye swā hā. Om̐ a ko ta ya a a ye swā hā*. One imagines innumerable (*grāñs mañ*) [*tsha tsha*] appearing as *stūpas* of five elements.>>.

It is said in the "Treatise of the Ornament of the Precious Stones" (*Rin po che'i rgyan gyi rgyud*):

<<As for the superior [*tsha tsha*], one produces [it] in space, in the sky.

As for the middle [*tsha tsha*], one produces [it] in fire, in water, and in wind.

As for the inferior [*tsha tsha*], one produces [it] in earth.

Because the superior mind has meditation as its central [point].¹⁶>>

<8> As for the eighth (= offering of *maṇḍala*), on the *maṇḍala*, which [represents] the three thousand [worlds] (*ston gsum*) [133b] and where spread the golden sands, one imagines a crystal *stūpa* as being ornamented with the flowers of precious stones. One offers to the Sugata of the ten directions the crystal *maṇḍala*, which is stacked threefold and is decorated with the ornaments of five kinds of flowers. [Then] one requests [the Sugata of the ten directions] to receive [this *maṇḍala*] for the benefit of beings, and offers [it to them].

<9> As for the ninth (= sweeping), one does the sweeping (*phyag dar*) in

¹⁶ This means that one undertakes all these processes through mental creation.

<9> dgu pa ni gsas khañ la phyag dar bya žiñ rten la byi dor bya ste / **Dran**¹
pa'i gsuñ² las /

na mo dus ^(133b4) gsum bder gśegs yi dam lha / bdag gi las ñan sdig sgrib
rnams / khyed kyi thugs rjes sbyañ³ du gsol /

ces so //

<10> bcu pa ni ^(133b5) gsuñ ^(A.35b4) rab chad sobs dañ / mchod rten žig gsos ni
rtsa ba nas bžeñs pa dañ mñam mo // sku dkar gsol ba ni rim gror⁴ ^(134a1) yañ
che'o // yañ sku gzugs sku gduñ gsuñ rab rnams / ye dag rnam dag don gsal
phyir / sku'i rdul phyis chab ^(134a2) dkar 'di gsol ^(A.35b5) bas / bdag g-yuñ druñ sa
la 'khod par śog //

¹ tran A

² N.I. This is not the title of a text.

³ byañ A

⁴ 'gror A

the temple (*gsas khañ*) and the cleaning (*byi dor*) for the images [of deities] (*rten*)¹⁷. It is said in the "Speech of **Dran pa [nam mkha']**"¹⁸ (***Dran pa'i gsuñ***): <<Homage to the Sugata and the Tutelary God of the three times. I request that my bad acts, sins, and obscurations be purified by your compassion.>>.

<10> As for the tenth (= repairing the ruins), completing the damaged scripture (*gsuñ rab*) or restoring the damaged *stūpa* are equivalent to building [them] entirely. To whitewash the images [of deities] (*sku dkar gsol ba*) is still greater [134a] as a religious service (*rim gror*). Moreover, since the images [of deities], the relics, and the scriptures are originally pure (*ye dag*), completely pure (*rnam dag*), and of clear meaning (*don gsal*) respectively, by this [act of] sweeping the dust of the images and whitewashing [them], may I dwell in the

¹⁷ *rten* in the sens of *sku rten*.

¹⁸ Dran pa nam mkha' is a semi-mythical figure of the Bon tradition in which he has the similar status of Padmasambhava of the rÑiñ ma tradition. gŚen rab mi bo's doctrines are believed to pass through three phases: *sku'i bstan pa*, "doctrines of the body", of which gŚen rab himself takes care. The second phase is *gsuñ gi bstan pa*, "doctrines of the speech." Mu cho ldem drug, one of gŚen rab's sons and the apostle of gŚen rab, looks after it. It is in this context that Dran pa nam mkha' is regarded as the one who takes care of *thugs kyi bstan pa*, "doctrines of the mind" which is considered to be the last phase. For *sku'i bstan pa* and *gsuñ gi bstan pa*, see - Kvaerne (1971) 224-225; - *Saṅs rgyas kyi bstan rtsis ño mtsha nor bu'i phreñ ba* by Ñi ma bstan 'dzin, (the text is found in the booklet called *sGra yi don sdeb snañ gsan sgron me*, np., nd., but should be around 1965 and in Delhi), p. 27.14-15; - *bsTan rtsis kyi rnam bśad mthoñ ba'i dga' ston nam dogs bsal pan tsa li ka'i chun po* also by Ñi ma bstan 'dzin contained in the same booklet, p. 53.2-11). For *thugs kyi bstan pa*, see *gŽan gyis dris pa'i lan bden gtam dpyid kyi pho ña'i dbyaṅs sñan* of Tshul khriṃs bstan pa'i rgyal mtshan (20th century, disciple of Śar rdza), [in *Sa lam rnam 'byed 'phrul sgron rtsa 'grel dañ dbu ma rtsa 'grel theg chen gži lam 'bras bu rtsa 'grel skor gyi gsuñ pod*, vol II, Kathmandu, Triten Norbutse, 1991], pha, p. 3.4-5. Dran pa nam mkha' is believed to have lived in the eighth century A.D. and saved the Bon religion when it was persecuted (see LShDz [Karmay, 1972] 90-91). There are records of his teachings as well as texts that he is believed to have authored, for example the *Nam mkha' 'phrul mdzod* (see Index of BGSB [2007] p. 311). There is a nineteenth century hagiographical account of him in 8 volumes entitled *rNam thar g-yuñ druñ gsañ ba'i mdzod chen* rediscovered by gTer ston gSañ sñags gliñ pa (b.1864), (see BTK = MT vols. 311 [Ka], 298 [Kha], 306 [Ga], 309 [Na], 307 [Ca], 302 [Cha], 297 [Ja] and 315 [A], n.d., n.p.). For representations of this sage, see Karmay (1972) opposite page to the title page; Kvaerne (1995) Plate 42; Karmay and Watt (2007) Fig. 48a and Fig. 52. For a Buddhist account of Dran pa nam mkha', see Blondeau (1985).

<11> bcu gcig pa lam 'phrañ bcos / gru zam 'dzugs¹ so // lam gyi ^(134a3) 'jigs
pa sel mdzad pa'i / g-yuñ druñ sems dpa' lam gyi bdag po la phyag 'tshal lo //
bdag dañ sems can rnams 'jigs pa'i ^(134a4) 'phrañ brgyad las thar ^(A.35b6) bar gyur
cig / lam gyi sgrib pa sbyoñs² pa yi / g-yuñ druñ sems dpa' ma nor lam ston la
phyag 'tshal lo // ^(134a5) sems can rnams thar pa'i lam lña bgrod³ par śog / źes
brjod do //

<12> bcu gñis pa tshe rabs srog gi lan chags gźal ^(134b1) ba'i phyir / ñe'u 'don
pa bsod nams ^(A.35b7) che ste / sdug bñal tshe tshad ni / ña bye tshan la sgres⁴
pa lta bu'o / ces so // g-yuñ druñ sems dpa' bdud ^(134b2) rtsi rgya mtshor bskyed
pa la phyag 'tshal lo // g-yuñ druñ sems dpa' gso ba'i char 'bebs la phyag 'tshal
lo // ña dgu 'bum thar ^(134b3) pa thob par gyur cig / źes brjod //

<13> bcu gsum pa ni ^(A.35b8) goñ gi de rnams la / bdag gźan gñis ka brtson

¹ gtsugs A, 'tsugs B

² sbyoñ A

³ bdgrod A

⁴ sbres AB

everlasting stage (*g-yuñ druñ sa*)¹⁹.

<11> As for the eleventh, namely mending the treacherous paths (*lam 'phrañ bcos pa*), one constructs boats and bridges (*gru zam*). Homage to the Swastikasattva (*g-yuñ druñ sems dpa'*)²⁰, the Road-Master (*lam gyi bdag po*), who removes the fear about the road. May I and the beings be delivered from eight dangerous pathways (*jigs pa'i 'phrañ brgyad*).²¹ Homage to the Swastikasattva (*g-yuñ druñ sems dpa'*), the guide of the unmistaken road, who purifies the obscurations of the road. May the beings traverse the five roads (*lam lña*)²² of deliverance (*thar pa*). Thus [should] one say.

<12> As for the twelfth (= setting free the small fish), in order to repay the retribution (*lan chags*) of previous lives (*tshe rabs srog*), [134b] it is of the greater merit to set free the small fish (*ñe'u 'don pa*). The degree of suffering (*sdug bsñal tshe tshad*) is like a fish rolling over in the hot sand. Thus is it said. Homage to the Swastikasattva (*g-yuñ druñ sems dpa'*), who is produced in the ocean of ambrosia (*bdud rtsi rgya mtsho*). Homage to the Swastikasattva (*g-yuñ druñ sems dpa'*), who showers down the rain of healing. May nine hundred-thousand fish obtain the deliverance. Thus [should] one say.

<13> As for the thirteenth (= doing the generosity of giving material things), in these above [mentioned deeds] both oneself and others should act

¹⁹ This term refers to the highest spiritual stage (cf. for example, ZM 369.14). It is sometimes preceded by the term *mi 'gyur* as in *mi 'gyur g-yuñ druñ gi sa*, "the stage which is unchangeable and everlasting" (cf. ZM 394.7, 421.4, etc.).

²⁰ *g-Yuñ druñ sems dpa'* is in general equivalent to the Buddhist Bodhisattva, but in specific cases, for example in the description of the Nine Vehicles of the Central Treasury (dBus gter), *g-yuñ druñ sems dpa'* represents the dBu ma pa (Mādhyaṃika) Bodhisattva, while the *Sems tsam pa* (Vijñānavādin) Bodhisattva is called *Thugs rje sems dpa'*. Cf. Mimaki (1994) 131.

²¹ Cf. *Tshig mdzod chen mo* 899: *jigs pa brgyad* = (1) *señ ge'i 'jigs pa*, (2) *glañ chen gyi 'jigs pa*, (3) *me'i 'jigs pa*, (4) *sbrul gyi 'jigs pa*, (5) *chu bo'i 'jigs pa*, (6) *lcags sgrog gi 'jigs pa*, (7) *rkun po'i 'jigs pa*, (8) *śa za'i 'jigs pa*.

²² Cf. rDzoñ 'phrañ (BTK = MT 242) 435.1: (1) *tshogs lam* / (2) *sbyor lam* / (3) *mthoñ lam* / (4) *sgom lam bz'i* / (5) *bla na med pa mthar phyin pa'i lam dañ lnga'o* //. See also BGSB 168b4-170a2.

par bya ste / bdag kyañ ^(134b4) dge ba spyod la / g'zan yañ bskul ba'i skyes bu
rnams ni e ma ño mtshar che'o // **Bla med**¹ las /

bon dañ zañ ziñ gi sbyin pa rnam ^(134b5) gñis yoñs su rab tu dmigs pa med
par btañ

ces pas / ^(A.35b9) sbyin pa'i mchog gyur pa² / sbyin pa rañ b'zin sñoms pa / sbyin
pa'i ^(135a1) mtha' chags pa med pa / sbyin pa'i rjes ³ dmigs med kyis btab pa'o //

g'zan yañ 'dus byas kyis dge ba ^(135a2) ci grub bya ste / **Gab pa**⁴ las /

dge bsñen pa'i lta ba'i tshad ni / nam mkha' las⁵ char 'bab⁶ pa ⁷la b'zag⁻⁷

ces so // ^(A.36a1)

gtsaṅ⁸ gtsug⁹ ^(135a3) draṅ¹⁰ sroṅ¹¹ gi theg par 'dus par lta'o //

¹ Probably identical with the Bla med go 'phañ (BK 33; 229.5-6): zañ ziñ gis sbyin pa dañ / bon gyis
sbyin pa dañ / sbyin pa rnams gñis kyis sems can (6) rnams yoñs su bla med go 'phañ du bsgrub par
bya'o //.

² ba AB

³ AB insert /.

⁴ Gab pa (abbr. GP), BK 172; 69.3.

⁵ la AB; las GP

⁶ babs GP

⁷ las bor GP

⁸ tsaṅ A

⁹ AB insert dañ.

¹⁰ dañ A

¹¹ groṅ A

diligently: I myself practice the virtuous deeds, and others, who urge people [to practice the virtuous deeds], also are indeed wonderful. It is said in the "[*Sūtra* of the Skilful Means to Realise the] Supreme [Rank]" (*Bla med [go 'phañ bsgrub thabs kyi mdo]*):

<<Two kinds of donations, namely that of the Teaching (*bon*) and that of material things (*zan zin*) [should] be done perfectly, excellently, and without being limited to any specific object (*dmigs pa med par*).>>.

[These two donations] have become the best of the donations, and are equal in their nature of donation. [They should] be done without attachment to [135a] the extremity of the donation and without limitation to subsequence (*rjes*) of the donation.

On the other hand, What amount of the virtuous deeds of conditional things (*dus byas*) should one realise ? It is said in the "Hidden Text" (*Gab pa*):

<<The measure of the vision of the Laymen (*dge bsñen pa*) consists of the rain drops from the sky [: namely, it is immeasurable].>>.

The Top pure ones (*gtsaṅ gtsug*)²³ are included in the vehicle of the ascetics (*draṅ sroṅ*): look [for them there]²⁴.

²³ *gtsaṅ gtsug* = *gtsaṅ ma gtsug phud*, which corresponds to Buddhist *dge tshul* (*śrāmaṇera*). Cf. Snellgrove (1967) Glossary 306: SGK: the four stages of oblates and monks in bonpo usage are: (i) *bsñen gnas* involving light fating rules, (ii) *dge bsñen* involving five rules [see *ibid.* p. 130], (iii) *gtsaṅ gtsug* involving twenty-five rules [corresponding to Buddhist *dge tshul*] and (iv) *draṅ sroṅ* involving about 250 rules [corresponding to Buddhist *dge sloṅ*]. However, there is one strange point in this explanation of *gtsaṅ gtsug* because in the *gZi brjid* (ZJ, Snellgrove 1967, p. 158) just after the mention of the name of *gtsaṅ ma gtsug phud* (158.1) *dge tshul* appears (158.5). In other words, the name of *dge tshul* is used in this bon po text. The research is open concernign this point. On the other hand, see also BGSB 6a1-8a2: *gŚen rab kyi khor rnam bži*: [1] *draṅ sroṅ* (6a2-6b5), [2] *gtsaṅ gtsug* (6b5-7a5), [3] *dge bsñen* (7a5-7b3), [4] *bsñen gnas* (7b3-8a2).

²⁴ Despite this mention of *gtsaṅ gtsug*, in the following section on *draṅ sroṅ* in BGSB there is practically no explanation of the term. It is mentioned only once as one of the thirteen *sde pa*, between *dge bsñen gyi sde* and *draṅ sroṅ gyi sde* (BGSB 135b2-3).

[[6] drañ sroñ theg pa]

[6] drug pa drañ sroñ gi theg pa ni rañ rgyud drañ bas gžan rgyud sroñ ba'o
// 'Grel¹ bži² las /

g-yo^(135a4) sgyu med par³rañ rgyud³ drañ⁴ por sroñ bas drañ sroñ
ces dañ / 'Dul ba skos byañ⁵ las /

mkha'⁶ la^(A.36a2) mduñ skor tshul⁷ du drañ sroñ la / thugs rjes⁸^(135a5) ñi ma'i
tshul du 'gro don bya

ces so // 'Dul rgyud śam po ma⁹ las /

da lta yañ sde rigs bcu gsum du gnas

ces pas / (1) 'Dul bon^(135b1) ye khrims¹⁰ kyi sde / (2) Yod pa smra ba'i sde / (3)

¹ 'brel A

² 'Grel bži (abbr. GZ), 448.1.

³ GZ om.

⁴ drañ A GZ, rañ B

⁵ Cf. 'Dul ba kun btus (abbr. DKT) 25.1-2: mkha' la mduñ skor bžin du yañs pa bskyed // theg chen khri
'phañ (2) bžin du drañ bsrañ la //.

⁶ 'kha' A

⁷ bžin B

⁸ rje AB

⁹ N.A.

¹⁰ khrigs AB

[[6] The Vehicle of the Great Ascetics (*drañ sroñ gyi theg pa*)]

[6] As for the sixth, namely the Vehicle of the Great Ascetics (*drañ sroñ gyi theg pa*), [it is called *drañ sroñ* because] by guiding (*drañ ba*) one's own mind (*rañ rgyud*), one straightens (*sroñ ba*) the mind of others (*gžan rgyud*). It is said in the "Commentary on [the *Gab pa* of] the Four [Scholars]" ('*Grel bži*')²⁵: <<It is called *drañ sroñ*, because, without deceit (*g-yo sgyu*), one straightens [and makes] upright (*drañ por sroñ ba*) one's own mind (*rañ rgyud*).>>, and [it is said] in the "Order-List of the Discipline" ('*Dul ba skos byañ*'): <<In the way one turns a lance around in space, one straightens [and makes] upright (*drañ sroñ*) [one's mind]. By compassion, in the manner of the Sun, one benefits for the beings.>>.

[Thirteen Classes of Schools (*sde rigs bcu gsum*)]

It is said in the "Discipline Treatise Rediscovered in Śam po" ('*Dul rgyud śam po ma*):

<<Even now there exist thirteen classes of schools (*sde rigs*).²⁶>>.

[They are:]

(1) '*Dul bon* [135b] *ye khrims kyi sde*

(2) *Yod pa smra ba'i sde*

²⁵ See *Gab pa* and '*Grel bži*' in Index of BGSB (2007) 291-2 and 295-6.

²⁶ The text '*Dul rgyud śam po ma*' is not accessible. No other source to which we had access gives this list. No. 2 in the list seems to echo the Buddhist sect Thams cad yod pa smra ba'i sde (Sarvāstivādin). Nos. 3-6 are mentioned in the *Dar rgyas gsal sgron* (abbr. DGSD p. 605) and the *rGyal rabs bon gyi 'byuñ gnas* (abbr. GRBB p.53). Both works read *Ñan thos tsog pu'i sde* instead of *Dur khrod cog pu'i sde* (No.5). As seen in our text, the 13 groups are presented as schools. In fact Nos.3-6 and Nos.10-13 were just groups of disciples of the master gśen rab when he established the Bon monastic tradition. While the *gZer mig* (ZM p. 718.16-19) gives only Nos.10-13, the *gZi brjid* (ZJ Vol. 12, Chapter 55, pp.116-123) goes on to give many more subdivisions. We found no source that attests Nos.1-2 and 7-9.

bKa' gzuñ bsad ñan gyi sde / (4) Brag dgon dka'¹ (A.36a3) thub kyi sde / (5) Dur
 khrod cog² bu'i³ sde / (6) Śiñ druñ mi rtag⁴ (135b2) pa'i sde / (7) dGon gnas ñams
 len gyi sde / (8) Tshul gnas byi dor gyi sde / (9) Khrims gnas cha sñoms kyi sde
 / (10) Dag pa drañ sroñ gi sde / (11) gTsañ ma (135b3) gtsug phud kyi sde / (12)
 Tshañs spyod dge bsñen (A.36a4) gyi sde / (13) Dus khrims bsñen⁵ gnas kyi⁶ sde /
 de yañ sdus na So thar sde dañ / Dus chen gyi sder 'dus (135b4) so //
 [I] spyod tshul ni / goñ du bstan pa'i pho khrims dañ mo khrims la pham pa

¹ bka' A

² rtsog B

³ pu'i AB, cf. ANTG2 bu'i

⁴ rtags B

⁵ sñen A

⁶ A om.

- (3) *bKa' gžuṇ bśad ṇan gyi sde*
- (4) *Brag dgon dka' thub kyi sde*
- (5) *Dur khrod cog pu'i sde*
- (6) *Śiṇ druṇ mi rtag pa'i sde*
- (7) *dGon gnas ṇams len gyi sde*
- (8) *Tshul gnas byi dor gyi sde*
- (9) *Khrims gnas cha sñoms kyi sde*
- (10) *Dag pa draṇ sroṇ gi sde*
- (11) *gTsaṇ ma gtsug phud kyi sde*
- (12) *Tshaṇs spyod dge bsñen gyi sde*
- (13) *Dus khrims bsñen gnas kyi sde.*

If one summarizes them, they are summarized in [the following two schools²⁷]:

- (a) *So thar sde*, and
- (b) *Dus chen gyi sde.*

[I]²⁸ As for the method of practice (*spyod tshul*), they hold a straight crystal staff (*śel gyi draṇ śiṇ*)²⁹ and guard [the Discipline], so that, in the above explained disciplines for monks (*pho khrims*) and nuns (*mo khrims*), they are not corrupted by the the sins involving expulsion from the order of monks

²⁷ We have found no source for these two schools.

²⁸ This number of the rubric of the synopsis is lacking in the text itself of BGSB and is added by the present translators.

²⁹ The term *draṇ śiṇ* is not attested in dictionaries. In this context it refers to an attribute, but it is unclear exactly what this attribution is. It is described as being made of crystal or just as being white. From the context it can be deduced as referring to a thing that is straight and steadfast. The term occurs in the *gZer mig* (ZM 272.12-13), where it is used as a part of the proper name of a god: *'Phrul gyi draṇ śiṇ rje*, "Lord, the Miraculous Straight Wood". On 506.5 of the same work, the demon Khyab pa lag riṇ addresses gŚen rab: *gŚen rab draṇ śiṇ dkar po lags* / "Oh! gŚen rab, you are the white straight wood!" It is possible that this is just another name for the monk's staff, also called *hos ru*. For *hos ru*, see *infra* p. *181.

dañ / sbom po dañ ltuñ byed dañ / cha phra¹ dañ / sil² bu dañ / ^(135b5) rtog spyod
^(A.36a5) kyis ma ñams par / śel gyi drañ śiñ bzuñ la bsuñ ño //

de la pham pa ni rtsa ba ñams pa'o // ji tsam gyis ñams na **drañ sroñ** ^(136a1)
rGyal bas gsuñ³ pa'i '**Dul ba mun sel sgron ma**⁴ las /

ched du ⁵bsam te⁵ ma nor bar //

mi gžan bsad na tshul ^(A.36a6) khrims ^(136a2) ñams //

sman dañ sñags dañ rig⁶ pa dañ //

'chi ba'i phyogs su btañ pa dañ //

mi gžan thabs ni sna tshogs kyis //

bsad na⁷ tshul khrims ^(136a3) ñams par 'gyur //

byol soñ la sogs dman pa mams //

bsad na⁸ ñan soñ ltuñ ba yi //

sdig pa sbom po thob par 'gyur // ^(A.36a7)

¹ 'phra AB

² sa'i AB

³ gsuñ B

⁴ N.I.

⁵ bsams ste A

⁶ rigs AB

⁷ nas AB

⁸ nas A

(*pham pa, pārājika*)³⁰, the serious sins (*sbom po, sthūlātyaya*)³¹, the sins causing fall [to an evil existence] (*ltuñ byed, pātayantika / prāyaścittika*)³², the subtle sins (*cha phra*), the fragmentary sins (*sil bu*), and the [sins caused because of] speculation (?) (*rtog spyod*)³³.

Among these [sins], the sins involving expulsion from the order of monks (*pham pa, pārājika*) are the fundamental corruption. [Concerning the question,] with how much sin one is corrupted, it is said [136a] in the "Lamp Eliminating the Darkness of the Discipline" (*'Dul ba mun sel sgron ma*) proclaimed by the Great Ascetic rGyal ba³⁴:

<<When one kills another person, thinking intentionally [to do so] and without mistake, one violates one's discipline.

When one kills another person by several means that send [the other person] in the direction of death, [for example,] medicament (*smān*), *mantra* (*śāg*), and magical power (*rig pa*), one violates one's discipline.

When one kills inferior beings (*dman pa*) such as animals (*byol soñ*), one obtains serious sins (*sdig pa sbom po*) that [cause one to] fall into evil

³⁰ Cf. Mvyut 8358, 8363, 8364-7.

³¹ Cf. Mvyut 9224: *sthūlātyayaḥ / ñes pa sbom po*. See a detailed explanation in the article "Chūranja" in *Hobogirin, Dictionnaire encyclopédique du bouddhisme d'après les sources chinoises et japonaises*, Cinquième Fascicule, Paris-Tokyo, 1979, pp. 507-522.

³² Cf. Mvyut 8360, 8383, 8417, 8418, 8484, 9223, 9309.

³³ The precise contents of the above mentioned several sins in Bon po discipline are not known. We have such bon po texts of discipline as the *'Dul ba kun btus* (abbr. DKT) of Me ston Śes rab 'od zer (1058-1132 or 1118-1192), or the *bsTan pa'i srog śiñ 'dul ba'i bslab bya gsal bar byed pa'i 'grel ba 'phrul gyi sgron me* (abbr. TSS: commentary of DKT) of mÑam med Śes rab rgyal mtshan (1356-1415) or the *sDom gsum* (abbr. DS) of Śar rdza bKra śis rgyal mtshan (1859-1933). It is, however, beyond our capacity for the moment to give a clear explanation of each of these sins in bon po context. Among these enumerated names of sins, we recognize some from the Buddhist vinaya texts. For a brief summary of the sins in Buddhist vinaya texts, see Hirakawa (1990) 65-66, and for a detailed explanation (with the numbers of precepts in the various *vinayas*), see Hirakawa (1970) 430-478.

³⁴ He is presumably identical with Draṇ sroṇ Legs ldan rGyal ba, a Bonpo sage, regarded as the one who ordained Master gŚen rab mi bo as a monk (ZJ, Vol. 11, Chapt. 51, p.314). The name Draṇ sroṇ rGyal ba is mentioned in the *Bar ti ka* (64.3, 116.3) as someone who upholds the monastic discipline.

brtul śugs ^(136a4) can gyis bsad sñam ste //

lus dañ ñag gis bśams pas kyañ¹ //

rku sems mthu dañ ²⁻jab bu⁻² yis //

yul gyi bre tshad nas bre lña'am //

dñul ^(136a5) gyi źo ni bźi cha tsam //

de rkus tshul khrims źig par 'gyur //

mi dañ mi min³ bdag po gañ // ^(A.36a8)

yid gñis 'gyur na sbom por 'gyur / ^(136b1)

ces so //

sbyor ba'i spyod pa ma⁴ źugs nas / reg pa'i bde⁵ ba myoñ na ñams / mtshon
gyis dbral ba la sogs pa / sbom po yin par ^(136b2) ston pas gsuñs /

mi gźan mi chos bla ma'i rdzun / 'khrul pa med par brjod sems kyis / ^(A.36a9)
smra byed gźan gyis go ba na / ña rgyal ^(136b3) yod na pham par byuñ /

lha mthoñ de'i sgra thos sogs / śes bźin du ni rdzun du smras / ñag ni ltuñ ba
sbom po'o //

cha rags dañ ni yan lag ^(136b4) ñams pa / cha phra⁶ dañ ni yan lag ñes 'gyur /
sil bu'i ñiñ lag spyod tshul ^(A.36a10) dor ba⁷ rtog bcas ni sems źum rañ la khrel ba
/

¹ byañ AB

² 'ja'u AB

³ men AB

⁴ la B

⁵ 'de B

⁶ 'phra AB

⁷ B om.

destinies (*ñan soñ*).

When an ascetic (*brtul śugs*³⁵ *can = drañ soñ*) think about killing, even if it is still in the state of preparation by body and speech, [he violates his discipline]. With the violent (*mthu*) or sneaking (*jab bu*)³⁶ thought of stealing (*rku sems*), as for the measure unit *bre* of the land, five *bre* of barley, or, as for the monetary unit *žo*, only a quarter (*bži cha*) [*žo*], if one steals it, one violates one's discipline.

When one has doubt about who is the owner of these things, whether humans or not (*mi dañ mi min bdag po*), [and steal them], it is a serious sin (*sbom po*).>>. [136b]

[Even] without entering into the sexual intercourse (*sbyor ba'i spyod pa*), if one experiences the joy of touch, [discipline] is violated. Master (= gŚen rab mi bo) says that the case in which one avoided (*dbral ba*) to kill [person] even if one attacked with the weapon [to kill him], etc. is a serious sin (*sbom po*).

Falsly claiming to another person to have higher than human qualities (*mi chos bla ma'i rdzun*), if one says [so] with the intention to say [so], without mistake, and if the other person understands [it], and the person in question has arrogance (*ña rgyal*), this will be a sin involving expulsion from the order of monks (*pham pa*).

Speaking intentional lies [about things], such as seeing the god, or hearing the voice of the [god], etc., is a serious sin causing fall [to a evil existence] (*ltuñ ba sbom po*).

Concerning the general (*cha rags*) and particular (*yan lag*) corruptions, the subtle (*cha phra*) and particular faults, and the conceptual abandon (*dor ba rtog bcas*) (?) of the fragmentary minor way of practice (*spyod tshul*), one is

³⁵ This term is normally spelled as *brtul žugs*, but in Bon documents it seems to be spelled more frequently as *brtul śugs*. Cf. *infra* BGSB 162b3.

³⁶ Cf. Snellgrove (1967) 140.26, 154.1: "thief, thieving."

de yañ ^(136b5) dgun dus su dgag dbye bya / dbyar dus su tshul 'jug bya / nañ
nub gso sbyoñ bya'o // cho ga rnams ni zur du bya'o //

[II] gñis pa tshul ni / ^(137a1) **mDo gZer mig**¹ las / ^(A.36b1)

rmad gos ²glin snam² rtsa lña

ces pa'i don / **mDo Bar**³ **ti ka**⁴ las

¹ gZer mig (abbr. ZM), 688.11.

² sum bcu A, sum cu B; glin snam ZM

³ ba A

⁴ ≐ Bar ti ka (abbr. BT), 115.1-3: rmad gos zes bya ba ni / 'di ltar bśad do / dar ram men nam / kha tshar ma ñams pa žig gtubs (2) la / ka chen du gtañ / ri rab skor lugs su g-yas su sul bu bcu bdun / g-yon du ka chen bcu bži / khru bži mi'i tshad du gtañ / rin chen drug cu rtsa bži (3) gtañ /.

disheartened and is ashamed of oneself.

Moreover, in the winter time one receives exceptional forgiveness from the rules of the discipline (*dgag dbye*),³⁷ and in the summer time one does the normal observance of the rules of the discipline (*tshul 'jug*).³⁸ One does a confession ceremony (*gso sbyoñ*) in the morning and in the evening (*nañ nub*). One does rituals separately (*zur du*).

[II] As for the second,³⁹ [137a] the normal observance of the discipline (*tshul*), it is said in the "Sūtra Peg-Eye" (*mDo gZer mig*):

<<The patched cloak of a monk (*rmaḍ gos*)⁴⁰ is made of [twenty] five patches (*gliñ snam*).>>⁴¹.

The meaning of this is explained in the "Sūtra Bar ti ka" (*mDo Bar ti ka*)⁴²:

³⁷ This term *dgag dbye*, literally meaning in Tibetan "separation from the forbidden acts", corresponds, in the Buddhist context, to the ceremony (*pravāraṇā*; cf. Mvyut 8682: *dgag dbye, pravāraṇam*) organized at the end of the assembly of the rain season, namely in summer, in which each monk confesses the faults he committed, and asks forgiveness. It is not very clear which role this term plays in Bon context. Neither is it clear why it is associated with the winter season. The term is found twice (10.4 abd 11.2) in the '*Dul ba kun btus* (abbr. DKT) of Me ston Śes rab 'od zer (1055-1132 or 1118-1192), where it is, in both cases, related to the summer season.

³⁸ This term is not attested in the '*Dul ba kun btus* (abbr. DKT) of Me ston Śes rab 'od zer.

³⁹ Strangely enough, there is no indication of the first rubric in the text itself of BGSB. The rubric that begins with "spyod tshul ni" (135b4) may be the first rubric.

⁴⁰ Cf. Snellgrove (1967) 134.25, 156.7. Cf. Śar rdza sDom gsum (abbr. DS; BTK 286: 193.4-5, cf. Dolanji ed. 141.6): *de yañ rmaḍ gos dañ* (5) *snam sbyar gñis miñ gi nam grañs so //*.

⁴¹ ZM reads "*rmaḍ gos gliñ snam rtsa lña*." The term *gliñ snam* is left out, and is replaced by *sum cu* in BGSB. The '*Dul ba kun btus* (12.6) of Me ston Śes rab 'od zer has the same reading as ZM. For *rmaḍ gos* and *gliñ snam*, see Snellgrove (1967) 269 (Fig. I a & b), but it is strange that in the drawing of *rmaḍ gos*, there are twenty seven patches.

⁴² The citation of the *mDo Bar ti ka* (115.1-3) by Tre ston is not literal. The full passage is as follows: *rmaḍ gos źes bya ba ni 'di ltar bśad do / dar ram men nam / kha tshar ma ñams pa žig gtubs* (2) *la / ka chen du gtañ / ri rab skor lugs su g-yas su sul bu bcu bdun / g-yon du ka chen bcu bži / khru bži mi'i tshad du gtañ / rin chen drug cu rtsa bži* (3) *gtañ / de nas mchod pa dañ ni skor ba dañ / khru dañ gtsañ sbra nañ nub phyag /*. We translated *Bar ti ka* as the "Bar ti ka Commentary" in our translation of the first four vehicles (BGSBTr p. 129 = *97: BGSB 130a1), but this was not correct, because this text is normally presented simply as *Bar ti ka* (as *supra* p. *153 = BGSB 132a2) or as *mDo Bar ti ka* (as here). Therefore, from now on, we indicate it simply as "*Bar ti ka*" or as "*Sūtra Bar ti ka*".

dar men kha tshar¹ ma ñams^(137a2) pa //
 tshad ni 'dom gañ mi 'i tshad //
 g-yas su² ka chen bcu bdun btañ³ //
 g-yon du sul bu bcu bži btañ //
 srubs bu drug cu rtsa^(A.36b2) bži⁴ (137a3) brgyan //

ces so //

rmaḍ 'og ces pa ni **de ñid**⁵ las /
 'og gos thañ ba zes bya ba //⁶
 chu la khru gsum yod par bya //
 žiñ ni khru lña yod^(137a3) pa la //
 tshal bu bdun du bya ba 'o //
 g-yas kyi tshal mgor chab ma⁷ gdags //
 g-yon gyi tshal^(A.36b3) mgor ka thag gdags //
 ñin^(137a5) bžin⁸ 'di dañ 'bral mi bya //
 mtshan gyi dus su spañ bar bya //

ces so //

stod gos sul bu ces pa ni /

¹ tsar A

² AB om.

³ btoñ B

⁴ bžis A

⁵ ≡ Bar ti ka (abbr. BT), 115.4-116.1: 'og gos thañ ba zes bya ba 'di (5) la / don mnam pa gsum dañ ldan te / riñ thuñ gi tshad ni khru do la / žiñ ni khru lña pa'o / tshom po chen po bdun du btañ / g-yas kyi tshom 'gor chab ma bdags / (6) g-yon gyi tshom 'gor ga bzuñ gdags / ñin bžin 'di dañ 'bral mi bya / mtshan mo mnam par spañ bar bya / bla gab med pas kun du bde / thams cad (1) sras su mkhyen pa'i rtags / drañ sroñ rgyal ba'i mdzad spyod ste / lha chen Tshañs pas bsruñ bar bgyi /

⁶ AB om.

⁷ la AB; ma BT

⁸ gsum AB; bžin BT

<<[The patched cloak of a monk (*rmad gos*) is made of] silk (*dar*) or⁴³ cotton (*men*), and the edges (*kha tshar*) are not worn. The size is of one fathom (*'dom gañ*), the size of a man. On the left side, there are seventeen large pillars (*ka chen*). On the right side, there are fourteen gatherings⁴⁴ (*sul bu*). One decorates [it with] sixty-four pleats (*srubs bu*).⁴⁵>>.

As for what is called "ordinary cloak" (*rmad 'og*),⁴⁶ it is explained in the same ["*Sūtra Bar ti ka*" (***mDo Bar ti ka***)]⁴⁷:

<<The ordinary cloak (*'og gos thañ ba*) should be three cubits (*khru gsum*) in vertical size (*chu*),⁴⁸ five cubits in horizontal size (*žin*), and seven splinters (*tshal bu*).⁴⁹ On the right splinterhead, one attaches a buckle (*chab ma*).⁵⁰ On the left splinterhead, one attaches a string (*ka thag*).⁵¹ During daytime (*ñin bžin*),⁵² one should not be separated from this [ordinary cloak]. In the night-time one should put [it] off.>>.

As for what is called "upper garment (*stod gos*)"⁵³ [having] gatherings (*sul bu*),⁵⁴ [it is explained in the "*Sūtra Bar ti ka*" (***mDo Bar ti ka***)]⁵⁵:

⁴³ Cf. Bar ti ka 115.1: *dar ram men nam*.

⁴⁴ Or, pleats. Cf. Snellgrove (1967) 156.36, 158.18.

⁴⁵ Or, precious stones (*rin chen*) in Bar ti ka 115.2.

⁴⁶ Cf. Snellgrove (1967) 134.25, 156.7 (a garment made of patches for daily wear).

⁴⁷ The explanation in the *mDo Bar ti ka* (115.4-6) is slightly different: *'og gos thañ ba žes bya ba 'di* (5) *la / don rnam pa gsum dañ ldan te / rin thun gi tshad ni khru do la / žin ni khru lña pa'o / tshom po chen po bdun du btañ / g-yas kyi tshom 'gor chab ma bdags /* (6) *g-yon gyi tshom 'gor ga bzuñ gdags / ñin bžin 'di dañ 'bral mi bya / mtshan mo rnam par spañ bar bya /*.

⁴⁸ In the sense of *chu pa* (traditional Tibetan dress, coat).

⁴⁹ The words *tshal bu* and *gliñ snam* refer to different sizes of pieces of cloths that cover a monk's patched cloak. For a further description of these, see *bsTan pa'i srog śiñ 'dul ba'i bslab bya* (abbr. TSS), commentary on the *'Dul ba kun btus* (abbr. DKT), by mÑam med Śes rab rgyal mtshan (1356-1415), p.139.3.

⁵⁰ The reading *chab la* of BGSB is corrected to *chab ma* according to *mDo Bar ti ka* (abbr. BT) 115.5.

⁵¹ *ga bzuñ* (?) according to BT 115.6.

⁵² We corrected the reading of BGSB *ñin gsum* (three days) to *ñin bžin* (during daytime) according to BT 115.6.

⁵³ Cf. Snellgrove (1967) 270 (Fig. II a & e).

⁵⁴ Cf. ZM 688.12-13: *stod gos sul bu rtsa lña* (13) *dañ /*.

⁵⁵ ≡ *mDo Bar ti ka* (abbr. BT), 116.1-3: *śa 'gag dpuñ* (2) *rdum gon byed 'di / mdzes pa rgyan gyi gos*

śa¹ 'gag dpuñ rdum² gon ^(137b1) byas te //
 phod kha gon pa rab tu spañ //
 rtsi³ ber dug⁴ po lhan chuñ can //
 lus gos ^(A.36b4) tshem bu'i⁵ tshul gyis bgo //
 ces⁶ ^(137b2) so //
 smad śam sul bu rtsa lña ni / ces pa la⁷ gsal kha ma byuñ ño //
 pad źu sul bu rtsa lña ni / dar ras gañ yañ ^(137b3) ruñ ba la / spyi bor ha⁸ re

¹ śañ AB, śa BT 116.1

² sdum AB, rdum BT 116.2

³ tsi AB, rtsi BT 116.3

⁴ bdug A

⁵ po'i AB

⁶ ≡ Bar ti ka (abbr. BT), 116.1-3.

⁷ las B

⁸ har B

<<The upper garment (*śa 'gag*)⁵⁶ has a limbless shoulder (*dpuiṅ rdum*⁵⁷ *gon*) [137b] and does not have sleeves (*phod kha*).⁵⁸ This is a humble (*dug po*)⁵⁹ woolen cloth (*rtsi ber*)⁶⁰ garment with small patches, and one wears corporal clothes (*lus gos*) in the manner of a stitched garment (*tshem bu*)⁶¹.>>.

Concerning what is said [in the "Sūtra Peg-Eye" (*mDo gZer mig*)] : <<the garment for lower part of body (*smad śam*)⁶² having twenty-five gatherings (*sul bu rtsa lña*)>>⁶³, there is no clear explanation (*gsal kha*).

As for [the passage of the "Sūtra Peg-Eye" (*mDo gZer mig*)]: <<the cotton hat (*pad źu*)⁶⁴ having twenty-five gatherings (*sul bu*)>>⁶⁵, silk or cotton, anything is all right [for its material]. The hole (*ha re*) that is on the top of the

min pas / bde ba sgrub chen gsaṅ ba'i gos / kheṅs dregs can gyi gos min te / phod kha mam par spaṅ pa'i gos / (3) sems can kyi (sic, read gyi) thugs mi tshags / mam par mi bde mdzes pa'i gos / rtsi ber dug po lhan chuṅ can /

⁵⁶ The reading *śaṅ 'gag* is corrected to *śa 'gag*, according to BT 116.1, but this term is not found in any of the existing dictionaries. According to Snellgrove (1967) 270 Fig. II (a) and (e), we understand that for the upper garment (*stod gos*) there are a long one (*'gag riṅ*) and a short one (*'gag thuṅ*). *Śa 'gag* might be the same kind of upper garment: we don't know, however, if it is a long one or a short one.

⁵⁷ The reading of BGSB, *sdum*, is corrected to *rdum* according to the *mDo Bar ti ka*. See note 55.

⁵⁸ Cf. (Jä) *phod kha*: masquerade garment with long sleeves.

⁵⁹ Cf. *Śar rdza sDom gsum* (abbr. DS; BTK 286: 195-5-196.1 = Dolanji ed. 143.6-144.2): *gñis pa yul dus kyis gnaṅ ba ni / (6) dben par gnas tshe rtsi ber dugs (sic, read dug) po gnaṅ / ji skad du / mDo Bar ti ka nas // lhan chuṅ dugs (sic, read dug) po rtsi ber can // bzaṅ sdug med de mnam dag gos // draṅ sroṅ rgyal ba'i mdzod (1) spyod yin // źes pas rab byuṅ pa dben par mtshams naṅ gnas tshe na rtsi ber dugs (sic, read dug) po ṅiṅ mtshan thams cad du gon par gnaṅ la / ...*

⁶⁰ The reading *tsi ber* of BGSB is corrected to *rtsi ber*, according to BT 116.3, but this term is not found in any dictionary. Samten Karmay proposes the meaning of "woolen cloak": See Arrow 172 n. 10. Cf. also - ZM 552.3-4: *khye'u chuṅ dug po'i rtsi ber can ...*; - ZM 562. 12-13: *khye'u chuṅ dug po rtsi ber can ...*; - BT 144.2: *rgyal po rtsi ber can ...*

⁶¹ Cf. BT 143.3: *tshem bu mda' rdug (sic, read dug) pa źig sku la gsol te /*. "One wears a stitched cloth mended by an arrow."

⁶² Cf. Snellgrove (1967) 271 (Fig. III a).

⁶³ ZM 688.12: *smad śam sul bu rtsa lña daṅ /*

⁶⁴ Cf. Snellgrove (1967) 270, Fig. II (b), (c), (d): *pad źwa*. Both readings *pad źu* and *pad źwa* are attested. Snellgrove's translation "lotus-hat" for *pad źwa* seems take *pad* for *pad ma* (lotus), but this interpretation is not found in our text.

⁶⁵ ZM 688.10-11: *pad źwa sul bu rtsa lña daṅ //*

'dug pa ni / mtho ris thar pa thob pa'i sgo / thams cad spyi bor ^(A.36b5) bsdus pa
 ni / bon ñid ^(137b4) dbyiñs su 'dus pa'o // srubs chen drug cu¹ rtsa bži btañ / gru
 gñis rnam par sbrel bya ste² / 'jog³ tshe⁴ phyi gañ⁵ ^(137b5) bžag pa'o // ⁶-kha sbubs
 'jog⁶ na rañ śes 'chol / khrims rnams rdzogs pa ma lags pa / gžan gyis ^(138a1)
 bgo ^(A.36b6) bar ma gsuñs so //
 ces so //

pad lham⁷ dañ pad śun gdiñ⁸ ba gñis ni / **Bar ti ka** las ma zin ^(138a2) kyañ /
 rgyu ras la byed te / žañ skad kyis ras la pad śun zer ro // gdiñ ba ni go sla'o //
 pad lham ni ras kyī 'bob bu ^(138a3) loñ⁹ mor non tsam byed pa'o // des ci thub
^(A.36b7) par¹⁰ sñam na / drañ sroñ gis dbyar¹¹ dus 'grul spañs pa'o // de ltar ma
 yinte / ko lham ^(138a4) la sogs yin na / pad śun gyi gos rag śa'i tshul du gon
 pade ni śin tu ya ña bas rab tu spañ bar bya'o // ces pa dañ 'gal ^(138a5) lo //

¹ bcu A

² te B

³ 'jogs AB

⁴ tsha B

⁵ skad A, kar B

⁶ khas phub 'jogs A

⁷ lhwam B

⁸ bdiñ A

⁹ kloñ A

¹⁰ A om.

¹¹ g-yar A

head is the gate of the deliverance of the heaven. Everything is gathered on the top of the head, that is, [everything] gathers together in the sphere of Bon-nature (*bon ñid dbyiñs*). One makes sixty-four big pleats (*srubs chen*). Two elbows (*gru gñis*)⁶⁶ should be sewn. When one puts [it down], one places it on its back side (*phyi gan*)⁶⁷ [after having folded it]. If one places [it] upside-down (*kha sbubs*), one's own mind is confused (*'chol*). Anyone else who is not fully ordained (*khirms rnams rdzogs pa ma lags pa*)⁶⁸ [138a] is not said to be allowed to wear [it].>>⁶⁹

The cotton boots (*pad lham*)⁷⁰ and the cotton sitting mat (*pad śun gdiñ ba*) are both not mentioned (*zin*) in the **Bar ti ka**, but they are made of cotton (*ras*) as material (*rgyu*). In Žaṇ žuṇ language (*žañ skad*) one calls cotton (*ras*) *pad śun*.⁷¹ The sitting mat (*gdiñ ba*) is easy to understand. The cotton boots (*pad lham*) are cotton socks (*'bob bu*)⁷² just covering the ankles (*loñ mo*). If one imagines what their use is, the Great Ascetics (*drañ sroṇ*) avoid traveling during the summer [; therefore, it is enough just to wear them]. If not, and if they were leather boots (*ko lham*), etc., it would be incompatible with [the statement:] "the [person] who wears leather clothes (*pad śun gyi gos*)⁷³ in the

⁶⁶ See Snellgrove (1967) 270, Fig. II (b), (c), (d).

⁶⁷ Cf. *Śar rdza sDom gsum* (abbr. DS; BTK 286: 191.6 = Dolanji ed. 139.6-140.1): *'jog pa ru kha sbub te mi 'jog par phyi bgan* (sic, read *gan*) *du 'jog pa'o //*.

⁶⁸ *Śar rdza sDom gsum* (abbr. DS; BTK 286: 195.3-4 = Dolanji ed. 143.4-5): *pad žu khirms ma rdzogs pas* (4) *gon pa min žes Bar ti ka nas bśad la rdzogs pas 'gro ba 'dul ba'i phyir du gon no //*.

⁶⁹ The expression "*ces so*" clearly indicates that this is a citation, and, according to the context, it must be a citation from the *mDo Bar ti ka*. But we are not sure where this citation begins, and, moreover, we could not locate these passages in our copy of the *mDo Bar ti ka*.

⁷⁰ See Snellgrove (1967) 271, Fig. III (b). Snellgrove's translation "lotus-boots" for *pad lham* seems take *pad* for *pad ma* (lotus), but this interpretation is not found in our text.

⁷¹ Cf. Minpaku Lexicon 140: *pad śun* = *ras cha* = cloth, cotton cloth, textile, tissue.

⁷² The term *'bob bu* is not found in any dictionary: *'bob* is found in the meaning of "socks" in *Tshig mdzod chen mo*.

⁷³ We should understand here *pad śun* in the sense of leather, because this is the explanation of the case in which one interprets *pad śun*, which normally means "cotton", as leather. By the way, in the passage of TSS (136.6) in the next note, the term is written as *pags śun*.

pad¹ ces pa lpags pa yin ^(A.36b8) par **bDal 'bum**² las bśad do // pad cha pad
khug ces bya ba ni pad khrun ras la ^(138b1) byed pa ste ñan soñ sgo spañs sems
kyi khug ma'o // ces so //

hos ru sgra sñan ni / žabs pad mar 'dug pa ni ^(138b2) bder gśegs gdan³ la bžugs
pa'i don / de nas gru ^(A.36b9) bži mtho gañ btod pa ni / ri rab tshul du brtan pa'i
don / ^(138b3) rgya gram khoñ señ btod pa ni / tshad med bži dañ ldan pa'i don /

¹ bad A, 'ad (?) B

² BK 105-114; passage in question N.F.

³ 'dan A

manner of a *rākṣasa* (*rag śa*) is extremely fearsome (*śin tu ya űa ba*): therefore they should be avoided."⁷⁴

It is explained in the "Hundred-thousand Pervading" (*bDal 'bum*)⁷⁵ that "pad" means leather.⁷⁶

<<"pad cha" or "pad khug"⁷⁷ means a bag (*pad khrun*)⁷⁸ made [138b] of cotton. It is a pouch (*khug ma*) of the mind to [help one] avoid the gate of bad destinies (*ñan soñ*).>>.⁷⁹

<<As for the mendicant's staff (*hos ru*)⁸⁰ of agreeable sound (*sgra sñan*), the bottom part [of the staff] is in form of the lotus: this symbolizes that the Sugata (*bder gśegs*) is sitting on the seat. From it is fastened a square (*gru bži*) the length of a *mtho*⁸¹: this symbolizes that the staff is stable in the manner of Sumeru (*ri rab*). It has a cross (*rgya gram*) with an interior hole (*khoñ sen*): this symbolizes that it has the four immesurables (*tshad med bži, catvāry*

⁷⁴ Cf. *bsTan pa'i srog śin* 'dul ba'i bslab bya gsal bar byed pa'i 'grel ba 'phrul gyi sgron me (abbr. TSS) by mñam med śes rab rgyal mtshan (1356-1415) [commentary of the 'Dul ba kun btus (abbr. DKT) by Me ston śes rab 'od zer (1058-1132 or 1118-1192)] 136.5-137.1: *dud* (6) 'gro spu slub ni / g-yag lug la sogs pa'i pags śun spu can dañ / spu med gañ dag ni / rab tu byuñ ba'i gos kyi rgyu ma yin te / pags śun gyi gos rag śa'i tshul du gon pa ni / śin tu ya űa (137.1) rab tu spañ bar bya'o //.

⁷⁵ We have not found the passage in question in the *bDal 'bum*.

⁷⁶ Cf. Minpaku Lexicon 139: *pad* = *pags pa* = skin, hide, foreskin; bark, peel, rind.

⁷⁷ Cf. Minpaku Lexicon 139: *pad khug* = *rmad gos dañ pad źu ñar sa'i khug ma źig* = a bag in which to keep the monastic robe and the lotus-petal hat of an ordained monk. Cf. ZM 689.11:

⁷⁸ The term *pad khrun* is not found in any dictionary.

⁷⁹ The expression "ces so" indicates that this is a citation. In BT 116.3-6, "*pad khug*" and "*ñan soñ sgo spañ*" are mentioned, but the context is completely different.

⁸⁰ Cf. Minpaku Lexicon 286: *hos ru* = 'dul ba pa'i phyag cha źig te mkhal (*sic*) bsil = a staff used by an upholder of monastic discipline. For a drawing of *mkhar bsil* (mendicants's staff), see Snellgrove (1967) 273, Fig. V. (d): *mkhar gsil*. For a photograph of an actual staff, see Karmay (1972) Photo 1 (opposite p. xl). Cf. TSS 154.6-155.2: *hos ru'i rgyu ni / gser dñul dañ lcags dañ zañs dañ 'khar ba ra gan la sogs rin chen la bya'o* // *dbyibs ni mchod rten goñ 'og gñis dañ ldan pa / de'i 'og tu* (155.1) *bum pa dañ / de'i 'og tu padma 'dab bzhi dañ / ra bži dañ / yañ mig bcu gñis dañ / lcags kyu gcig dañ ldan par bya'o* // *ño bo ni bar gyi śiñ la khru gañ stod smad kyi* (2) *lcags gñis la khru re ste khru gsum dum bu gsum du bya'o* // *mkhar ba gsil sñan sgra dañ bcas pa 'byuñ ba 'di yañ źes 'og ma dañ sbrel lo* //.

⁸¹ The unit *mtho* is the span from the thumb to the middle finger..

kha khyer rtse la rin chen bži / rigs kyi lha bži ^(138b4) bsgom pa'i don / ltag tu
 bum pa bkod pa ni / bde gśegs ^(A.36b10) gžal yas bžugs pa'i don / a ^(138b5) loñ bcu
 gñis ni rten 'brel bcu gñis dañ sbyar ro // 'khor lo tshul du 'khor ba ni / srid pa'i
 skye 'khor dañ sbyar / btsug¹ la nañ nub tu skor ba bya'o // ^(139a1) ces dañ /²
 ston pa'i pad tum gsañ ba³ des / me tog gliñ la ^(A.37a1) hos ru btsugs nas / ya

¹ btsugs A

² B om.

³ pa AB

apramāṇāni).⁸² On the summit (*rtse*) of [its] platform (*kha khyer*) there are four precious stones: this symbolizes that one meditates on the four deities of the good family (*rigs kyi lha bži*).⁸³ On [its] neck a vase (*bum pa*) is placed: this symbolizes that there is a celestial palace of the Sugata. Twelve rings (*a lon*) symbolize the twelve-fold dependent origination. They turn in the manner of wheels: this symbolizes the birth cycle (*skye 'khor*) of existence (*srid pa*). [Having] planted [it on the ground], one circumambulates [it] in the morning and evening.>>⁸⁴, [139a]

and

<<By the secret pad tum (?)⁸⁵ of the Master (gŚen rab mi bo), after having

⁸² (1) loving kindness (*byams pa, maitrī*), (2) compassion (*sñiñ rje, karuṇā*), (3) sympathetic joy (*dga' ba, muditā*), (4) equanimity (*btañ sñoms, upekṣā*).

⁸³ The *rigs kyi lha bži* refer to *bde bar gśegs pa* of the four family. Their symbols are *g-yuñ druñ*, '*khlor lo, padma and rin po che*. Cf. bDal 'bum (BK 109: p.6.3): *g-yuñ druñ 'khlor lo padma rin po che'i rigs bži'i žiñ khams dañ gžal yas su chas* (sic, read *bcas*) *pas* (sic, read *pa*) *sku dañ dkyil 'khlor du chas* (sic, read *bcas*) *pa'i rigs dañ / sde tshan du chas* (sic, read *bcas*) *pa'i bde bar bar gśegs pa bsam gyis mi khyab gcig bžugs te /*.

⁸⁴ Cf. BT 152.2-153.2: *yañ mgar ba la ston pas hos ru gcig brduñ bar bka' stsal te / žabs ni pad ma 'dra bar brduñ / de nas* (3) *gru bži mtho gañ btod / de yañ 'khlor lo'i tshul du brduñ / de'i sor bži'i ltag tu / rgya gram khoñ siñ du bya / de'i ltag tu bum pa bya / bum pa'i nañ du sman spos sñiñ po rin chen* (4) *gśal / de nas yar gyi kha khyer la / nor bu rin po che bži yañ bya / de ni don 'di ltar ldan / žabs pad mar 'dug pa ni / bde bar gśegs pa pad ma'i gdan la bžugs pa'i don /* (5) *de nas gru bži mtho gañ btod pa ni / ri rab tshul du ldan pa'i don / gru bži bsregs khu btod pa ni / tshad med bži dañ ldan pa'i don / de'i ltag tu bum pa btod pa ni / bde gśegs* (6) *gžal yas bžugs pa'i don / bcud mam pa lña blugs pa ni / ye šes lña thugs su chud pa'i don / sman lña blugs pa ni / rigs drug gso ba'i sman žes bya / dus gsum* (1) *du 'di dañ mi 'bral bar bgyi'o / ñiñ mtshan med par chab gtor bya'o / rtse mo'i rin po che bži ni / rigs kyi lha bži dañ / yid bžin gyi nor bu* (2) *lta bu'am / rigs kyi lha mo bsgom pa'i don / de btsugs la nañ nub tu bskor bar bya /*. Cf. also Śar rdza sDom gsum (abbr. DS; BTK = MT 286, pp. 196,6-197,4): ... *hos ru ni / hos ru lcags las /* (197.1) *mchod rten gñis brtsegs 'og / bum pa padma ra mig lcags kyus mdzes / khru gsum dañ ldan rmad byuñ rtags su bzuñ / phyag mchod rten dañ sgra yis 'jigs pa skyob / khyim* (2) *pas go byed reg dgos ñes pa med / hos ru ni bon gyi phyag cha'i sgra ste mkhar sil dañ don gcig / rgyu ni lcags sogs rin po che las bya'o / dbyibs ni mchod rten gñis brtsegs dañ ldan* (3) *pa'i 'og tu bum pa / de'i 'og tu padma 'dab bži ra bži / yañ mig bcu gñis / lcags kyu gcig dañ ldan pas mdzes par bya'o // de'añ bar gyi siñ la khru gañ / stod smad kyi lcags* (4) *gñis la khru re ste khru gsum dañ ldan pa'o //* (= Dolanji ed. 144.6-145.4).

⁸⁵ The term *pad tum* is unknown to us.

ru la tshul gos 'dul gos¹ zuñ^(139a2) bkal / ma ru la pad cha pad khug bkal nas /
 lha gśen srid pa ²brgya dan² stoñ la phyag dan bskor ba mdzad³ / rwa⁴ bži ni
 gtso^(139a3) bo bži dan sbyar / mchod rten ni⁵ bon gyi sku dan sbyor ro⁶ // (A.37a2) a
 loñ bcu gñis ni rten 'brel bcu gñis dan sbyar / bkra śis rdzas brgyad^(139a4) rin po

¹ AB om.

² brgyad AB, cf. MCTR 191.10: brgya dan

³ mdzed AB

⁴ ra AB

⁵ B om.

⁶ B om.

planted the mendicant's staff (*hos ru*) in the pleasure grove of flowers (*me tog gliñ*),⁸⁶ and after having hung a pair of discipline clothes (*tshul gos*)⁸⁷ and precept clothes (*'dul gos*)⁸⁸ on the upper branch (*ya ru*) [of the mendicant's staff], and after having hung the bag (*pad cha pad khug*)⁸⁹ on the lower branch (*ma ru*) [of the mendicant's staff], he (= *ston pa'i pad tum gsañ ba*) paid homage to the god (= gŚen lha 'od dkar), the gśen (= gŚen rab mi bo), Srid pa⁹⁰ [= Srid pa Sañs po 'bum khri], and hundred and thousand⁹¹ [attendants] (*brgya dañ ston*), and performed the circumambulation. The four horns (*rwa bži*: four *rin chen* on the top of the platform) symbolize the four principal [Sugatas].⁹² The stūpa (*mchod rten*)⁹³ symbolizes the body of Bon (*bon sku*). Twelve rings symbolize twelve-fold dependent origination.⁹⁴ The precious

⁸⁶ Cf. ZM 702.21: *hos ru dañ ba me tog gliñ la btsugs* /.

⁸⁷ The term *tshul gos* is not found in any dictionary, but is found in TSS 158.1. It is short for *tshul khriims kyi gos*.

⁸⁸ The term *'dul gos* is not found in any dictionary. Is it short for *'dul ba'i gos*?

⁸⁹ Cf. BGSB 138a5.

⁹⁰ The phrase *lha gśen srid pa* is an abbreviation: *lha* stands for gŚen lha 'od dkar, *gśen* for gŚen rab mi bo and *srid pa* for Srid pa Sañs po 'bum khri. The triad is attested in ZM (30.1-2, 89.7-8) as *lha gśen srid pa gsum*. To this triad is added the goddess Sa trig er sañ, making four. They are then normally known as *bDer gśegs gtso bži*, the "Four Principal Enlightened Ones." The word *bder gśegs* is a translation of the Sanskrit term *sugata* and therefore is borrowed from the Buddhists. The expression *bder gśegs gtso bži* is not attested in ZM, but is found in ZJ (Vol. 5, Chap. 24, p. 399.5, 399.19, etc.). Each of the four deities is surrounded by 250 identical deities as its entourage; hence there are 1000 deities plus the four principal ones, which are then known as *bde bar gśegs pa ston rtsa bži* (ZJ, Vol.5, Chapt. 24, p.389.11-12, 390.6). These deities play an important role in Bon rituals, especially in funeral rites, and are usually painted on thangkas, see Kvaerne (1985) Plates 3-5, 8. For a discussion of the mythical significance of the triad, see Arrow 133.

⁹¹ The original reading of BGSB: *brgyad ston* (eight thousand [attendants]), which is a little strange, is corrected to *brgya dañ ston* (hundred and thousand [attendants]) according to MCTR 191.10. The number thousand fits well to the situation, because there are 250 attendants for each of the four principal Sugatas (see the previous note), therefore, the number of the attendants should be thousand. But the number hundred remains still strange.

⁹² Four principal Sugatas = *bder gśegs gtso bži*. See n. 90.

⁹³ See Karmay (1972) Photo 1 (opposite p. xl) : on this photo we can see clearly two stūpas on the top of the staff (*hos ru*) .

⁹⁴ Cf. BGSB 138b4-5.

che ni bde gśegs stoñ dañ sbyar / chu srin¹ gyi kha² lña ni dug lña gnas dag
dañ sbyar / zur gsum ni / ñan soñ sgo gcod³ dañ ^(139a5) sbyar / nañ gi stoñ pa ni
stoñ pa ñid dañ sbyar / ^(A.37a3) ces **g-Yuñ druñ gtsañ ma'i 'dul ba**⁴ nas gsuñs so //

[III] gsum pa ñams thub kyi ^(139b1) skyon yon ni // **mDo**⁵ las /

⁶dag pa drañ sroñ⁶ pho ⁷mo'i sde⁷ / phog pa'i khrims rnams yo thub na /
skye ba gcig gis mñon ⁸sañs ^(139b2) rgyas⁸

ces so // **Khams brgyad**⁹ las /

khrims de bsruñs nas ^(A.37a4) tshul de thub na / bskal pa stoñ phrag du ma
cig¹⁰ gi sdig pa dag par 'gyur ^(139b3)

ces so // ñams pa'i skyon ni / **mDzod**¹¹ las /

tshul khrims ñams žig¹² phra¹³ rgyas dug¹⁴ /
blañ dor dmyal ba'i skye¹⁵ śiñ btsugs¹⁶ / ^(139b4)

ces dañ / **mDo**¹⁷ las /

dpañ po'i druñ du khas blañs pa // ^(A.37a5)
khas blañs ma yin dam bca¹⁸ yin //
dam las 'das¹⁹ na 'bras bu tshig²⁰ // ^(139b5)
skye ba lña brgyar ñan soñ rgyud²¹ //

¹ sprin AB

² mkha' B

³ spyod A

⁴ N.I.

⁵ gZer mig (abbr. ZM), 721.5-6.

⁶ drañ sroñ dag pa ZM

⁷ mo yi sde A, mo yin ste B, mo'i ZM

⁸ 'tshañ rgya ZM

⁹ ≡ Khams brgyad, vol VI (cha), 98.1-2.

¹⁰ gcig B

¹¹ mDzod phug (abbr. ZP), 52.20-21.

¹² žiñ ZP

¹³ 'phra AB; phra ZP

¹⁴ drug A

¹⁵ bskyed ZP

¹⁶ 'dzugs ZP

¹⁷ gZer mig (abbr. ZM), 76.12-14.

¹⁸ bcas AB

¹⁹ 'gal ZM

²⁰ 'tshig A

²¹ brgyud ZM

stones of the eight auspicious substances (*bkra śis rdzas brgyad*)⁹⁵ symbolize the thousand Sugatas. The five mouths of the Makara (*chu srin*) symbolize the five poisons (*dug lña*), which are basically purified (*gnas dag*). The lower triangle (*zur gsum*) [of the mendicant's staff] symbolize shutting the door of the bad destinies (*ñan soñ sgo gcod*). The hollowness (*nañ gi stoñ pa*) symbolizes Voidness (*stoñ pa ñid*).>>.

Thus it is said in the "Discipline of the Pure Swastika" (*g-Yuñ druñ gtsaṅ ma'i 'dul ba*).

[III] As for the third, the fault (*skyon*) of corruption (*ñams*) and [139b] the merit (*yon*) of accomplishment (*thub*), it is said in the "Sūtra [Peg-Eye]" (*mDo [gZer mig]*):

<<When the [members of the] masculine and feminine orders of the pure Great Ascetics completely accomplish (*yo thub*) the given disciplines, they will be enlightened in one birth (*skye ba gcig*).>>.

It is said in the "Eight Elements" (*Khams brgyad*):

<<When one guards the rules (*khirms*) and accomplishes the discipline (*tshul*), one will purify the sins of several thousand aeons (*bskal pa*). >>.

As for the fault of corruption, it is said in the "Treasury[-Cave]" (*mDzod [phug]*):

<<The corruption of the discipline is the poison of the latent disposition of defilement (*phra rgyas, anuśaya*). Whether one accepts or rejects [it], one plants the tree of the Hell.>>.

and in the "Sūtra [Peg-Eye]" (*mDo [gZer mig]*):

<<In front of the witness (*dpañ po*), one makes a promise. Not [only] a promise, [but also] one takes an oath (*dam bca'*). If one violates the oath, the result is [that one is] burned (*tshig*). During five hundred births, there is a

⁹⁵ Cf. *Tshig mdzod chen mo*, appendix page at the end; Waddel (1971) 393; Beer (1999) 187-193; Dagab Rinpoche (1995) 40-63.

gar skye¹ slu² ba rgyun du 'oñ //

ces so // **Khams brgyad**³ las /

tshul de ma bsruñs khrimś de ma thub ^(140a1) na / bskal⁴ pa stoñ phrag
brgya'i char ^(A.37a6) yañ ñe bar mi 'gyur ro

ces so //

de lta ñams pa ni sbal pa rma can dañ ^(140a2) 'dra ste / gnas gcig tu yañ sdod
par ma gsuñs so // **mDo**⁵ las /

lus ñag yid gsum ñams⁶ na ñams pa chen po ste / ^(140a3) dper⁷ na rdza chag
'phro bžin sos⁸ pa ⁹-śin du-⁹ dka' / ^(A.37a7) luñ pa gcig gi chu la¹⁰ mi btuñ¹¹
mtha' ru bkar¹² ba'i rigs

ces so // ^(140a4)

'gyod pa skyes na lan gsum skyar du yod te / **gSer lo**¹³ **ljon pa'i rgyud**¹⁴ las /
gañ žig rtsa ba'i sdom pa ñams pa na / ^(140a5) lan gsum bar du skyar du
btub / de las 'das na ^(A.37a8) mnar med lhuñ /

de gsol ba ni / **Thugs rje ñi ma'i rgyud**¹⁵ las /
drañ ^(140b1) sroñ chen po bdag la dgoñs su gsol lo //

ces **'Dul ba**¹⁶ las /

sñags kyi bśags pa ni bso om a mu le sa le swa ha /

ces ¹⁷-so-//¹⁷ ^(140b2)

¹ skyes ZM

² bslu ZM

³ ≡ Khams brgyad, vol. VI (cha), 98.2-3.

⁴ skal A

⁵ gZer mig (abbr. ZM), 720.19-21.

⁶ log ZM

⁷ dpe AB

⁸ skoñs ZM

⁹ rab tu ZM

¹⁰ la'añ ZM

¹¹ mthuñ AB; btuñ ZM

¹² dkar A

¹³ leñ B

¹⁴ BK 152; 22.2.

¹⁵ N.I.

¹⁶ N.I.

¹⁷ AB om.

succession of bad destinies (*ñan soṇ*). Wherever one is born, delusion occurs continuously.>>.

It is said in the "Eight Elements" (*Khams brgyad*):

<<When one does not guard the discipline (*tshul*) and does not accomplish the rules (*khirms*), [140a] not even in a hundred-thousand aeons, does one come across [enlightenment].>>.

Such a corruption is like a wounded frog. It is said that it is not [allowed to] stay even in the same place [with others]. It is said in the "*Sūtra* [Peg-Eye]" (*mDo [gZer mig]*):

<<When one is corrupted in body, speech, and mind, this is a great corruption. For example, it is extremely difficult to repair a pot that is broken and scattered. One is not [allowed to] drink the water of the same valley [as others] and is a kind [of person] who is to be banished to the borderland.>>.

When regret appears, one can try again three times. It is said in the "Treatise of the Tree of Golden Leaves" (*gSer lo ljon pa'i rgyud*):

<<In case someone violates the fundamental vow, he can try up to three times. Beyond that he will fall into the Hell of uninterrupted pain (*mnar med, avīci*). >>.

As for its request, it is said in the "Treatise of the Sun of Compassion" (*Thugs rje ñi ma'i rgyud*):

<<Oh, Great Ascetic (*drañ soṇ chen po*),⁹⁶ [140b] I request you to think of me.>>.

and in the "Discipline" (*Dul ba*):

<<The confession in mantra is: *bso oṃ a mu le sa le swa ha*.>>.

⁹⁶ = the Buddha = ston pa gŚen rab mi bo.

[[7] a dkar theg pa]

[7] bdun pa a dkar ni / yig ge a dkar gnas su dag pa las / ye śes lha'i sñen
(A.37a9) bsgrub¹ 'byed ²pas a dkar ro⁻² / de la [I] spyir **bDal** ^(140b3) **'bum**³ las /
sñags sde lña goñ khal dañ drug / sde lña ni ① phyi rigs sñags / ② nañ
gsaṅ sñags / ③ de gñis ka ma yin pa'i gzuṅs⁴ sñags ^(140b4) ④ žaṅ⁵ zuṅ gi

¹ sgrub AB

² par a ro AB

³ ≙ BK 109; 5.1-3.

⁴ gzuṅ B, bzuṅ A

⁵ A om.

[[7] The Vehicle of the White "A" (*a dkar theg pa*)]

[7] As for the seventh, namely the [Vehicle of] the White "A" (*a dkar [theg pa]*), it is called White "A," because from the basically pure white syllable "A" one does the veneration (*bsñen*) and the realization (*sgrub*)⁹⁷ of the wisdom deity (*ye śes lha*).⁹⁸

Concerning the [Vehicle of the White "A"], [I] in general (*spyir*) it is said in the "Hundred-thousand Pervading" (*bDal 'bum*)⁹⁹:

<<There are five classes (*sde lña*) of *mantra* (*sñags*) and, with the supplement (*goñ khal*),¹⁰⁰ six. The five classes are ① the external class-*mantra* (*rigs sñags*), ② the internal secret *mantra* (*gsaṅ sñags*), ③ the *dhāraṇī*-*mantra* (*gzunṣ sñags*), which is neither [external] nor [internal] (*gñis ka ma yin pa*), ④ the *this*-ritual-*mantra* (*this sñags*)¹⁰¹ of *Žaṅ žuṅ*, and ⑤ the violent evil *mantra* (*ñan*

⁹⁷ *bsñen sgrub* = *bsñen* and *sgrub*. For a detailed explanation of these terms, see Snellgrove (1967) 297 (Glossary: *bsñen pa*) and n. 63 (pp. 261-262).

⁹⁸ The *ye śes kyi lha* normally stands in opposition to *'jig rten pa'i lha*, namely the deities regarded as mundane, e.g., the local deities (*yul lha*), whereas the *ye śes kyi lha* are thought of as having the status of tutelary deities. This belongs to a set of three categories of deities: *stod ye śes lha*, *bar rdzu 'phrul ma mo*, and *smad 'jig rten sruṅ ma* (rDzon 'phrañ, p. 100.3). On *rdzu 'phrul ma mo*, see BGSBTr n. 148. The Tibetan Buddhists have a similar category: *'jig rten las 'das pa'i bsruṅ ma* and *'jig rten las ma 'das pa'i bsruṅ ma*, see *Dam can bstan sruṅ rgya mtsho'i grañis* by Longdol Lama (*The Collected Works of Longdol Lama*, New Delhi, 1973, Part 2, 1255.2).

⁹⁹ In the text of the *bDal 'bum* cited here by Tre ston five classes (*sde lña*) of *mantra* (*sñags*) and the supplement (in total six) are mentioned. But, in reality, six classes of *mantra* and the supplement (in total seven) are mentioned in the *bDal 'bum*, and this position is supported by another text. Cf. *bDal 'bum*, BK 105, 5.1-3: *de la yaṅ sñags de drug / goñ khal spyir khyab dañ bdun yin te / de gaṅ ze na / phyi rigs sñags dañ / naṅ gsaṅ sñags dañ / gñis ka ma yin pa'i gzunṣ dañ / drag po'i ñan sñags dañ / thugs rje'i rgyun sñags dañ / žaṅ žuṅ gi this sñags dañ / bdud rtsi sman gyi goñ khal dañ bdun no //*. Cf. also *Bon ñid kyi sñiñ po thugs rje ñi ma dgu śar gyi 'bum* BK 129, 7.2-8.1: *de la sñags 'bum sde drug goñ khal sbyin (sic, read spyir?) dañ bdun yin te / phyi rigs sñags dañ / naṅ gsaṅ sñags dañ / gñis ka ma yin pa'i gzunṣ sñags dañ / drag po'i ñan sñags dañ / thugs rje'i rgyun sñags dañ / žaṅ žuṅ gis (sic, read gi) thun (sic, read this) sñags dañ / bdud (8.1) rtsi sman gyis (sic, read gyi) goñ khal dañ bdun no //*.

¹⁰⁰ This term is not attested in the dictionaries.

¹⁰¹ The word *this* is considered to be a *Žaṅ žuṅ* term, and as such it is explained as the rite for making the

this sñags / ⑤ drag po'i ñan sñags so // ⑥ goñ khal ni bdud rtsi sman gyi
bsgrub pa'o //

ces pa'i ① rigs sñags ni / rigs lña'i ^(140b5) sñags ste / ^(A.37b1) lha pho rkyañ mo
rkyañ ži sgrub / ② gsañ sñags ni ži khro'i rgyud de yab yum 'brel sgrub bo //
③ gzuñs¹ sñags ni / lha ma ^(141a1) ñes ste gzuñs² mams so //

'Phreñ rgyud³ las /

sñags la dbye na gsum yin te / rigs⁴ sñags gsañ sñags gzuñs⁵ sñags ^(141a2)
gsum / rigs su soñ bas⁶ rigs sñags so // gsañ nas žugs⁷ pas⁸ gsañ sñags so //

¹ gzuñ B, bzuñ A

² gzuñ B, bzuñ A

³ ≙ BK 176; 55.7-56.4, 57.4-6. (57.6) rig gis soñ bas rig sñags so // gsañ nas bžag pas gsañ sñags so //
gsum ka gzugs pas gzuñ sñags so //

⁴ rig AB

⁵ gzuñ B, bzuñ A

⁶ pa'i AB

⁷ žag A

⁸ pa'i AB

śnags). ⑥ The supplement (*goñ khal*) is the realization of the medicine ambrosia (*bdud rtsi sman gyi bsgrub pa*).>>.

① The class-*mantra* (*rigs śnags*), among them, is the *mantra* of the five classes [of gods] (*rigs lha*) and the peaceful realization (*ži sgrub*) of either the single male gods or the single female gods (*lha pho rkyan mo rkyan*).¹⁰²

② The secret *mantra* (*gsaṅ śnags*) is the *tantra* (*rgyud*) of the peaceful and wrathful [gods] (*ži khro*) and the realization of the union (*'brel*) of the male and female [gods] (*yab yum*).

③ The *dhāraṇī-mantra* (*gzunś śnags*) are the *dhāraṇīs*, [141a] without specification of the gods.

It is said in the "Treatise of the Garland" (*'Phreñ rgyud*):

<<If one divides *mantra*, there are three: class-*mantra* (*rigs śnags*), secret *mantra* (*gsaṅ śnags*), and *dhāraṇī-mantra* (*gzunś śnags*). It is [called] class-*mantra* (*rigs śnags*) because¹⁰³ it went to the [five] classes (*rigs*) [of gods]. It is [called] secret *mantra* (*gsaṅ śnags*) because¹⁰⁴ it enters secretly (*gsaṅ nas*). It is

dzo, a kind of magic explosive weapon: cf. Minpaku Lexicon 100: *this* = *dzwa sgrub pa'i cho ga* = a ritual for the preparation of the *dzwa* "bomb"; *this śnags* = *dzwa sgrub byed kyī śnags* = Spells recited during the preparation of the *dzwa* "bomb." In fact the word *this śnags*, the "*this spell*," is found in the *Me ri 'od gsal 'phrin las kyī rgyud* (cf. Martin *et al* [2003] Vol. 65, No. 172.3, p. 203). In the LSDz (p.107) it is stated that the ritual cycle of *Me ri* originated in *Žaṅ žuṅ* and among its many rituals, three stand out: *spu* for protection, *this* for averting, and *rlan* for delivering. According to Minpaku Lexicon 145, the term *spu* is the *dzwo* made from a piece of gold and empowered by spells. However, the word *rlan* as a *Žaṅ žuṅ* term is not explained anywhere. There are spelling variants for *dzwo*: *tso*, *tswō*, and *btso* (Snellgrove [1967] 256 n. 5). For the story of making this magical weapon and its use, see LShDz (Karmay, 1972) 97-99. For a painting of the deity *Me ri*, see Kvaerne (1995) Plate 31.

¹⁰² Cf. BGSB 124a1: *lha pho rkyan mo rkyan gi drag bsgrub ni 'phrul gśen no //*. The difference is that in the *'Phrul gśen theg pa*, the violent realization (*drag bsgrub*) is mentioned, while in the *A dkar theg pa*, the peaceful realization (*ži sgrub*) is described.

¹⁰³ The reading of BGSB: *pa'i* is corrected to *bas* according to the reading of the *'Phreñ rgyud*: see the sentence cited in n. 107 (BK 176; 57.6).

¹⁰⁴ The reading of BGSB: *pa'i* is corrected to *pas* according to the reading of the *'Phreñ rgyud*: see the sentence cited in n. 107 (BK 176; 57.6).

gñis^(A.37b2) ka bzuñ¹ bas² gzuñs³ sñags so // bzlas⁴ pa^(141a3) tshig gi 'go
drañs ni / dmu ra tas⁵ drañs rigs sñags so // om gyi drañs dañ yab yum
'brel / gsañ sñags don du śes par bya /^(141a4) na mos drañs⁶ pa ni⁻⁶ gzuñs⁷
sñags so //

ces so //

④ this sñags la pu skor dañ this skor / ⑤ drag⁸ sñags ni bstan sruñ⁹ sde
brgyad kyi^(141a5) srog sñags^(A.37b3) so // ⑥ sman sgrub la yañ phyi sgrub¹⁰ dañ¹¹
nañ sgrub bo //

¹ gzuñs B

² ba'i AB

³ bzuñ A

⁴ zlas A

⁵ tad A

⁶ pa'i AB

⁷ bzuñs B, bzuñ A

⁸ drags B

⁹ bsruñs A

¹⁰ sgrubs B

¹¹ B om.

[called] *dhāraṇī-mantra* (*gzun̄s sn̄ags*) because¹⁰⁵ it grasps¹⁰⁶ (*gzun̄s pa*) both [*rigs sn̄ags* and *gsaṇ̄ sn̄ags*].¹⁰⁷ As for the beginning presentation (*draṇ̄s*) of the words of the recitation (*bzlas pa*) [of the *mantra*], when the *mantra* is introduced by "*dmu ra ta*,"¹⁰⁸ it is the class-*mantra* (*rigs sn̄ags*). If the *mantra* is introduced by "*om̄*," and if there is the union (*'brel*) of the male and female [gods] (*yab yum*), one should know [it] as the meaning of the secret *mantra* (*gsaṇ̄ sn̄ags*). If the *mantra* is introduced (*draṇ̄s pa*) by "*na mo*," it is the *dhāraṇī-mantra* (*gzun̄s sn̄ags*).

④ In the *this-ritual-mantra* (*this sn̄ags*), there are the cycle of *pu-ritual* (*pu skor*)¹⁰⁹ and the cycle of *this-ritual*.

⑤ The violent evil *mantra* (*drag sn̄ags*) is the vital *mantra* (*srog sn̄ags*) of the eight classes (*sde brgyad*)¹¹⁰ of the Teaching-protectors (*bstan srūṇ̄*).

⑥ In the realization of medicine (*smān sgrub*)¹¹¹ also, there is [a difference

¹⁰⁵ The reading of BGSB: *ba'i* is corrected to *bas* according to the reading of the *'Phreṇ̄ rgyud*: see the sentence cited in n. 107 (BK 176; 57.6).

¹⁰⁶ Cf. establish (*gzugs pas*) in *'Phreṇ̄ rgyud*: see the next note.

¹⁰⁷ Cf. *'Phreṇ̄ rgyud* (BK 176) 57.6: *rig* (*sic*, read *rigs*) *gis soṇ̄ bas rig* (*sic*, read *rigs*) *sn̄ags so // gsaṇ̄ nas b̄zag pas gsaṇ̄ sn̄ags so // gsum* (*sic*, read *gñis*) *ka gzugs pas gzun̄ sn̄ags so //*. The *'Phreṇ̄ rgyud* is a section of the *Ye khri mtha' sel*; see BGSB (2007) Index.

¹⁰⁸ The three syllables are the beginning of a Bon *dhāraṇī* normally known as *rNam rgyal gyi gzun̄s* or just simply as *Yig brgya*. It is found in the text *ḡSen rab rnam par rgyal ba'i gzun̄s sgrub nor bu'i gter spuṇ̄s* in the *rNam rgyal sgrub pa* (BTK = MT 104-11, p.451, l.3) and in the *gZun̄s 'dus* (A collection of *Dhāraṇī*), Tibetan Bonpo Monastic Centre, Dolanji 1974, Vol.1, pp. 159-160, but not found in the *gZun̄s 'dus* of the canonical version (BK 87, cf. Martin *et al* [2003]).

¹⁰⁹ Cf. Minpaku Lexicon 140: *pu* = (1) *mgo*, (2) *zaṇ̄s*, (3) *'bum phrag*.

¹¹⁰ Concerning the eight kinds of gods and demons (*lha srin sde brgyad*), see a special issue of *Revue d'Études Tibétaines*, numéro deux, avril 2003, Paris. Cf. BGSB *supra* 132b1.

¹¹¹ This word is mentioned in the official letter of IHa Bla ma Ye śes 'od as one of the ritual practices of the Buddhists in his time of which he did not approve (Arrow, Tibetan text p 15, l.51). There are several Bon ritual texts on the subject found in BTK = MT, for example, 048-16, 129-27, 168-7 and 208-5. The best example of a *smān sgrub* ritual text is BTK = MT 168-1: '*Od zer 'khyil ba bdud rtsi smān gyi ḡzun̄*. The ritual of *smān sgrub* involves using mainly medicinal plants and other elements, including precious metals, that are ritually processed and worked upon by *mantras*, and the resulting product which is in the form of powder or pills, is believed to be an elixir (*bdud rtsi*, *am̄ṛta*). The practice is closely connected with the notion of *bcud len* or *bcud kyi len*, "essence-extract" (*rasāyana*,

[II] bye brag du gsañ sñags ni **Ye khri mtha' sel**¹ las /

ma go ^(141b1) 'khrul pa rnams la gsañ //

las can don du gñer la sñags //

ces so //

de la gsum te / [II-1] 'jug sgo² dañ / [II-2] spyod tshul dañ / ^(141b2) [II-3]
spyod mkhan no //

[II-1] dañ po ni / gsañ sñags³ la mañ yañ drug tu ^(A.37b4) 'dus te / **sÑags sñan**
rgyud⁴ las /

gsaṅ sñags <1> bka'⁵ drug <2> 'jug pa'i sgo drug ^(141b3) <3> spyod pa'i las

bži'o // <1> bka'⁶ drug ni / ① rnal ma ži ba / ② sgyur ba khro bo / ③

¹ BK 176; 184.7: ma go log lta rnams la gsañ // las can don mi gtoñ la bsñags //.

² go AB

³ A om.

⁴ N.I.

⁵ ka' A

⁶ dka' A

between] external realization (*phyi sgrub*) and internal realization (*nañ sgrub*).

[II] In particular, as for the secret *mantra* (*gsaṅ sñags*), it is said in the "Elimination of the Extremity of the Primordial Throne" (*Ye khri mtha' sel*):

<<[It is secret (*gsaṅ*), because] one keeps it secret (*gsaṅ*) from those who do not [141b] understand and who are erroneous. [It is *mantra* (*sñags*), because one formulates] the *mantra* in order to seek the fortunate beings (*las can*).>>.

Concerning this (= the secret *mantra*), there are three [topics]: [II-1] introduction (*'jug sgo*), [II-2] manner of practice (*spyod tshul*), and [II-3] practitioner (*spyod mkhan*).

As for the first ([II-1] introduction), even though there are many [topics] in the secret *mantra* (*gsaṅ sñags*), one can summarize them into six. It is said in the "Oral Transmission of the Mantra" (*sñags sñan rgyud*):

<<[In] the secret *mantra* (*gsaṅ sñags*), there are <1> six Teachings (*bka' drug*), <2> six Introductory processes (*'jug pa'i sgo*), and <3> four acts (*spyod pa'i las*).

<1> [The six gods of] the six Teachings (*bka' drug*)¹¹² are ① the peaceful [gods] (*ži ba*), who are genuine (*rnal ma*), ② the wrathful [gods] (*khro bo*),

Mvyut 5776). Although some of the *mantras* contain the word *ra sa ya na* (*rasāyana*) in the text 'Od zer 'khyil ba *bdud rtsi sman gyi gzuñ* (BTK = MT 168-1, p.44 *et seq*), no suggestion of alchemical transmutation is made in actual practice in this text.

¹¹² Here the last four of the *bka' drug* echo some parts of the *sgrub pa bka' brgyad* of the rñiñ ma school of which Tre ston himself gives a summary (BGSB 104a4-b1): 1. 'Jam dpal sku'i *sgrub pa*, 2. Padma gsuñ gi *sgrub pa*, 3. Yañ dag thugs kyi *sgrub pa*, 4. *bdud rtsi yon tan gyi sgrub pa*, 5. Phur pa 'phrin las kyi *sgrub pa*, 6. Ma mo rbod gtoñ gi *sgrub pa*, 7. 'Chi med tshe'i *sgrub pa*, 8. Drag sñags dmod pa'i *sgrub pa*. For No. 7 Tre ston's account differs from rñiñ ma pa sources, for example, Chos 'byuñ me tog sñiñ po sbran rtsi'i bcud by Ñaṅ Ñi ma 'od zer which has 'Jig rten mchod bstod (p.341) instead of 'Chi med tshe'i *sgrub pa*. Tre ston uses *mchod bstod 'jig rten pa' skor* as a note for explaining No.8 (BGSB 104b1). Concerning the *bka' drug* of the Bon tradition, No. 3 corresponds to *Ma mo rbod gtoñ*, No. 4 corresponds to *Phur pa 'phrin las*, No. 5 corresponds to *bdud rtsi yon tan*, but the rest are different from those of the rñiñ ma. While the first 5 of the *sgrub pa bka' brgyad* are presented as different aspects of Heruka, the *bka' drug* does not seem to be based on any particular structure.

skye 'gag med pa ma mo / ④ bdag g¹zan¹ rgyud khrol phur^(141b4) pa / ⑤
 rnam rtog 'jom²s pa bdud rtsi / ⑥ 'gyur ba med pa tshe sgrub dañ drug go
 // (A.37b5) <2> 'jug pa'i sgo drug ni / ① g³zi³ dam tshig gis bzuñ^(141b5) ba / ②
 rim pa dbaṅ gis bgrod⁴ pa / ③ ṅams su tiñ ñe 'dzin gyis blaṅ ba / ④ thag
 lta bas bcad pa / ⑤ las⁵ spyod pas dor⁶ ba / ⑥ don^(142a1) 'phrin las kyis
 bsdus pa'o // <3> las b⁷zi⁷ ni / ① rnam grol ži ba'i las / ② yon tan rgyas
 pa'i las / ③ byin^(142a2) rlabs dbaṅ gi las / (A.37b6) ④ drag po sgrol ba'i las /
 ces so //

[II-2] gñis pa la gsum / [II-2-1] <<1>> bsñen⁸ <<2>> sgrub <<3>> las
 sbyor ṅams su blaṅ ba dañ / [II-2-2] bskyed^(142a3) rdzogs mam gsum / [II-2-3]
 dgos⁹ pa rnam gsum mo //

¹ žan AB

² 'jom AB

³ bži A

⁴ grod A

⁵ la B

⁶ thor A

⁷ ži A

⁸ sñen A

⁹ dgois AB, cf. ANTG2 dgos

who are transformed [from the peaceful gods] (*sgyur ba*),¹¹³ ③ the Ma mo,¹¹⁴ who are neither arising nor ceasing, ④ the Dagger (Phur pa),¹¹⁵ who liberates (*khrol*) the mental streams (*rgyud*) of himself and others (*bdag gžan*). ⑤ the Ambrosia god (*bdud rtsi*),¹¹⁶ who conquers conceptual thinking (*rnam rtog*), and ⑥ the god of longevity (Tshe sgrub),¹¹⁷ who is unchanging (*'gyur ba med pa*). Thus there are six.

<2> The six Introductory processes (*'jug pa'i sgo*) are ① Establishing the foundation (*gži*) by a vow (*dam tshig*), ② Climbing the grades (*rim pa*) by empowerment (*dbañ*), ③ Practicing by contemplation (*tiñ ñe 'dzin*), ④ Deciding by view (*lta ba*), ⑤ Abandoning karman by practice, and ⑥ Summarizing [142a] the meaning by the anthological reading [of the *sūtras*] (*phrin las*).¹¹⁸

<3> The four acts (*[spyod pa'i] las*) are ① the peaceful act (*ži ba'i las*) of emancipation (*rnam grol*), ② the increasing act (*rgyas pa*) of the merits (*yon tan*), ③ the conquering act (*dbañ*), which is a blessing (*byin rlabs*), and ④ the wrathful act (*drag po*), which is enforced release (*sgrol ba*).>>.

[II-2] As for the second, [namely the manner of practice (*spyod tshul*),] there are three [sub-topics, namely] [II-2-1] practice (*ñams su blañ ba*) of <<1>> veneration (*bsñen*), <<2>> realization (*sgrub*), and <<3>> violent acts (*las sbyor*), [II-2-2] three kinds of creative visualization (*bskyed*) and completion (*rdzogs*), and [II-2-3] three kinds of necessary acts (*dgos*¹¹⁹ *pa*).

¹¹³ For example, Avalokiteśvara is transformed into Hayagrīva in his wrathful form. See, for example, *Pad ma bka' thañ* (abbr. PMKT, Si khron mi rigs dpe skrun khañ, Chengdu, 1987) pp. 50-53. Cf. also n. 130 on *ži khro*.

¹¹⁴ Cf. (6) *Ma mo rbod gtoñ gi [sgrub pa]* (*mchan: Che mchog Ma mo'i skor*) in *sgrub pa bka' brgyad* (BGSB 104a5). For Ma mo, see BGSBTr n. 148.

¹¹⁵ Cf. (5) *Phur pa phrin las* (*mchan: rDo rje bžon nu*) in *sgrub pa bka' brgyad* (BGSB 104a5).

¹¹⁶ Cf. (4) *bdud rtsi yon tan* (*mchan: sman sgrub Che mchog*) in *sgrub pa bka' brgyad* (BGSB 104a5).

¹¹⁷ Cf. (7) *Chi med tshe'i [sgrub pa]* (*mchan: tshe sgrub*) in *sgrub pa bka' brgyad* (BGSB 104a5).

¹¹⁸ *Phrin las* is the performance of the ritual in its totality. Cf. BGSB 124a3-4; BGSBTr *71.

¹¹⁹ The original reading of BGSB: *dgoñs pa* should be corrected to *dgos pa*, cf. BGSB *infra* 146b5- .

[II-2-1] <<1>> dañ po ni / bsñen¹ pa'i gží² ma sgo dgu la / (A) lus kyi
bsñen³ pa gsum ni / ① rañ bžin^(142a4) cha lugs kyi phyag rgya gnas lñar dag /
② dbañ sgyur 'khor lo'i phyag rgya g-yas g-yon du sgyur / ^(A.37b7) ③ bskyed⁴
pa sku ⁵-bstod kyi⁻⁵ phyag rgya ^(142a5) rañ rañ brda⁶ ru bkrol⁷ lo // (B) ñag gi
bsñen⁸ pa gsum⁹ ni / ④ rgyu ma nor ba rtsa ba'i sñags / thugs rin po che tsi¹⁰
ta'i dkyil du ^(142b1) bzla / ⑤ bskyed¹¹ pa rkyen gyi sñags / brjod med rluñ gi rta
la skyon¹² la bzlas / ⑥ bzlas pa las kyi sñags / rus sbal bye ma'i¹³ ^(142b2) nur¹⁴ 'gros
ltar bzlas so // (C) yid kyi bsñen¹⁵ pa gsum ni / ^(A.37b8) ⑦ de bžin¹⁶ ñid kyi tiñ
ñe 'dzin ni / stoñ pa spros bral du sgom / ⑧ kun tu¹⁷ snañ gi¹⁸ ^(142b3) tiñ ñe 'dzin ni /
tshad med bži ldan du sgom / ⑨ rgyu'i tiñ ñe 'dzin ni yig 'bru las gžal yas

¹ sñen A

² ži A

³ sñen A

⁴ skyed A

⁵ bstod gyi B, ston gyi A

⁶ rda A

⁷ bgrol AB

⁸ sñen A

⁹ bsum A

¹⁰ rtsi A

¹¹ skyed A

¹² bskyon B

¹³ bo'i (?) A

¹⁴ mnur A

¹⁵ sñen A

¹⁶ žiñ B

¹⁷ du AB

¹⁸ ñi (?) A

[II-2-1] As for the first, [namely *ñams su blañ ba*, <<1>> as for the first,] the nine fundamental portals of veneration (*bsñen pa'i gzi ma sgo dgu*)¹²⁰, (A) the three veneration of body (*lus*) are: ① The hand-gesture (*phyag rgya*) of the appearance (*cha lugs*) of the proper nature is purified in five bases (*gnas lña*)¹²¹; ② The hand-gesture of the dominantly turning wheel (*'khor lo*) turns right and left; ③ The hand-gesture of the praise of the sacred body [of the deity], who is creatively visualized, is explained (*bkrol*) in the individual sign (*brda*) [of the practitioner]. (B) The three veneration of speech (*ñag*) are: ④ One recites the fundamental *mantra*, the cause of which is non erroneous, [142b] in the center of the *citta*, the precious mind; ⑤ One recites the *mantra* of the conditions of the creative visualization, riding on wind-horse (*rluñ gi rta*)¹²² which is ineffable (*brjod med*); ⑥ One recites the *mantra* of the acts of reciting, like a tortoise-crawling (*nur 'gros*) on the sand. (C) The three veneration of mind (*yid*) are: ⑦ One meditates on the suchness contemplation (*de bzin ñid kyi tiñ ñe 'dzin*) as void (*ston pa*) and without verbalization (*spros bral*); ⑧ One meditates on the all-illuminating contemplation (*kun tu snañ gi tiñ ñe 'dzin*), as having the four immeasurables

ANTG2 (355.7) supports this correction.

¹²⁰ There are three stages in the process of the performance of the Tantric ritual practice of the deity Khro bo gTso bo mchog mkha' 'gyiñ (cf. note on *Ži khro*, infra p. *207 n. 129). The main ritual text is entitled: *Khro bo dbañ chen ño mtshar rgyas pa* or *Khro bo dbañ chen* or just *dbañ chen* and *sKabs phrin*. This text is found in BTK = MT 126, but various short and extraneous texts are inserted into it for liturgical purposes (BTK = MT 126, 28-34). There is a commentary on this text: *Khro bo dbañ chen ño mtshar rgyas pa'i nam bsad gsal ba'i sgron ma* by sKyabs ston Rin chen 'od zer (hereafter Khro 'grel, BTK = MT 225). The three stages are referred to as *bsñen sgrub las gsum*. The word *bsñen* here stands for *bsñen pa'i gzi ma sgo dgu*, *sgrub* for *sgrub pa'i yan lag bco brgyad*, and *las* for *las kyi mchoñ dgu*. They all refer to the procedural steps in the performance of the ritual: the first group is the preparation while the second group is the main ritual part and the third group the concluding part of the whole ritual. They are all numerated more clearly in ANTG 250.2-252.2 and ANTG2 355.7-358.2.

¹²¹ The five bases (*gnas lña*): (1) *spyi bo*, (2) *mgrin*, (3) *sñiñ ga*, (4) *lte ba*, (5) *gsañ gnas* [*Tshig mdzod chen mo* 1544]

¹²² Cf. Snellgrove (1967) 257 n. 10.

gdan¹ dan lha skyed par² sgom pa'o // ^(142b4)

Kun 'dus³ las /

bskyed⁴ pa'i ❶ rañ bzin ❷ dus dan ❸ grañs / ❹ mtshan ma ❺ rtags⁵ kyi
bsñen⁶ 7- pa yi⁷ / sñon du 'gro ba'i rim⁸ pa'o // ^(142b5)

ces pa'i 'grel ^(A.37b9) pa⁹ las /

❶ rañ bzin gyi bsñen¹⁰ pa ni / phyag rgya la grañs med de¹¹ / 'od kyi 'khor
lo ltar sgyur / sñiñ ^(143a1) po la grañs med de¹² / chu bo'i rgyun ltar bzlas /
tiñ 'dzin la grañs med de¹³ / yid bzin nor bu ltar bsgom / ❷ dus kyi bsñen¹⁴
pa ni / lo zla žag dus so // ❸ grañs kyi bsñen¹⁵ ^(143a2) pa ni / brgya stoñ khri
'bum / ❹ mtshan ^(A.38a1) ma'i bsñen¹⁶ pa ni gañ soñ du byed pas / rmi lam
du 'byuñ ba'o // ❺ rtags kyi bsñen¹⁷ pa ni / ^(143a3) lha yi¹⁸ rtags mams¹⁹ thon
thon 'don / ñams sam mñon du 'byuñ ba'o // de la yañ rab²⁰ mñon sum²¹ /
'brin ñams su / tha ma rmi lam ^(143a4) mo //

²² ces so // ⁻²²

<<2>> gñis pa sgrub pa'i yan ^(A.38a2) lag ²³-bco brgyad⁻²³ ni / bka'²⁴ drug po la /
phyi²⁵ sku'i sgrub pa drug ni / bkod pa ma 'dal la ^(143a5) sgrub pa'o // nan

¹ bžal yas bdan (?) A

² bar AB

³ Kun 'dus (abbr. KD), BK 170; 12.1.

⁴ skyen A, bsñen KD

⁵ rtag KD

⁶ sñen A, bskyed B; bsñen KD

⁷ pa yis A, pa'i KD

⁸ rims KD

⁹ ≡ 'Grel ñi , MT (= BTK) 191; 143.2-144.2.

¹⁰ sñen A

¹¹ te A

¹² te A

¹³ ste A

¹⁴ sñen A

¹⁵ sñen A

¹⁶ sñen A

¹⁷ sñen A

¹⁸ A om.

¹⁹ nam A

²⁰ B om.

²¹ gsum AB

²² AB om.

²³ bcwo rgyad A

²⁴ dka' A

²⁵ phyi'i A

(*tshad med bži*); ⑨ One meditates on the seed contemplation (*rgyu'i tin ñe 'dzin*)¹²³ to produce from the seed syllable (*yig 'bru*) the celestial palace (*gžal yas*), the throne (*gdan*), and the divinity (*lha*).¹²⁴

It is said in the "Compendium" (*Kun 'dus*):

<<[This is] the preliminary stage (*sñon du 'gro ba'i rim pa*) of the veneration of ① proper nature (*rañ bžin*), ② time (*dus*), ③ number (*grañs*), ④ characteristics (*mtshan ma*), and ⑤ indicator (*rtags*) of creative visualization (*b skyed pa*).>>.

and in its commentary:

<< ① As for the veneration of proper nature (*rañ bžin*), it is innumerable concerning hand-gestures (*phyag rgya*), and it turns like a wheel of light. It is innumerable concerning [143a] its essence [*mantra*] (*sñiñ po*), and one recites it like the flow of a river. It is innumerable concerning contemplation (*tin 'dzin*); one meditates on it as on a wish-fulfilling-jewel (*yid bžin nor bu*). ② As for the veneration of time (*dus*), it is the time of the year, the month, and the day. ③ As for the veneration of number (*grañs*), it is a hundred (*brgya*), a thousand (*ston*), ten thousand (*khri*), and a hundred thousand (*'bum*). ④ As for the veneration of characteristics (*mtshan ma*), whatever happened in the past (*gañ soñ du byas pa*) appears in the dream. ⑤ As for the veneration of indicator (*rtags*), the indicators of the divinity spring out (*thon thon 'don*) and appear either mystically (*ñams*)¹²⁵ or perceptibly (*mñion du*). Among them also, the highest is perception (*mñion sum*), the middle is mystical experience (*ñams su*), and the lowest is a dream (*rmi lam*).>>.

<<2>> As for the second, namely the eighteen branches of realization

¹²³ Cf. BGSB 145b1.

¹²⁴ There is no indication in our BGSB, but according to ANTG 250.2 and ANTG2 355.8 the passage from "(A) *lus kyi*" until "*sgom pa'o*" is a citation from the *sñan rgyud*.

¹²⁵ *ñams* is the state between *rmi lam* and *mñion du*.

¹-gsuñ gi¹ sgrub pa drug ni / sñiñ po sñags su sgrub pa'o // gsañ ba thugs kyi
sgrub pa drug ni / byañ chub ^(143b1) sems su sgrub pa'o // **Kun 'dus**² las /
sgrub pa lus ^(A.38a3) ñag yid gsum gyis //
sku gsuñ³ thugs su bsgrub⁴ pa 'o //
ces so // yañ **dBal mo** ^(143b2) **las thig**⁵ las /
bsñen⁶ pa dañ ni ñe bsñen⁷ dañ / bsgrub⁸ pa⁹ dañ ni bsgrub¹⁰ chen po /
mnam pa bži ru śes par bya /
ces so //
de yi ^(143b3) re re la yañ / phyi nañ gsañ gsum mthar thug dañ bžir ^(A.38a4)
gsuñ¹¹ so // yañ **Gab pa gsañ rgyud**¹² las /
(A) bdag la ltos pa'i ^(143b4) bsñen¹³ bsgrub bži ni / ① rañ rgyud lhar gnas pa
bsñen¹⁴ pa / ② rañ ñid gtso¹⁵ bor gyur pa ñe bsñen¹⁶ / ③ thabs śes rol pa
ni sgrub pa / ^(143b5) ④ rdzogs rim¹⁷ mthar¹⁸ phyin ni sgrub chen no // (B) lha la
ltos pa'i¹⁹ bsñen²⁰ sgrub bži ni / ^(A.38a5) ❶ dam tshig sems dpa' bskyed

¹ gsañ ba'i B

² Kun 'dus (abbr. KD), BK 170; 12.1-2.

³ bsuñ A

⁴ bsgrubs KD

⁵ dBal mo las thig (abbr. BL), BK 148; 261.6.

⁶ sñen A

⁷ sñen A

⁸ bsgrubs BL

⁹ BL om.

¹⁰ bsgrubs BL

¹¹ gsuñ AB

¹² N.I.

¹³ sñen A

¹⁴ sñen A

¹⁵ rtso A

¹⁶ sñen A

¹⁷ rims A

¹⁸ 'thar A

¹⁹ ba'i AB

²⁰ sñen A

(*sgrub pa'i yan lag bco brgyad*),¹²⁶ in all six teachings (*bka' drug*),¹²⁷ the six external realizations of the sacred body (*sku*) are the realization of construction, namely the three-dimensional maṇḍala (*ma 'dal*); The six internal realizations of sacred speech (*gsuñs*) are the realization of essence *mantra* (*sñiñ po sñags*); The six secret realizations of the sacred mind (*thugs*) are the realization [143b] of thought of enlightenment (*byañ chub sems*). It is said in the "Compendium" (*Kun 'dus*):

<<Realization is to realize the sacred body, speech, and mind (*sku gsuñ thugs*) by means of the ordinary body, speech, and mind (*lus ñag yid*) [of the practitioner].>>.

Further, it is said in the "Drop of the Action of the dBal mo spirits" (*dBal mo las thig*):

<<[Veneration-realization] should be known as four kinds, namely veneration (*bsñen pa*), full veneration (*ñe bsñen*), realization (*bsgrub pa*), and great realization (*bsgrub pa chen po*).>>.

Concerning each of them also, thus are explained [as having] three [aspects], namely, external, internal, and secret, and with ultimate as a fourth.

Further, it is said in the "Hidden Secret Treatise" (*Gab pa gsañ rgyud*):

<<(A) The four veneration-realizations depending on [the practitioner] himself (*bdag la ltos pa*) are: ① the veneration is that the [practitioner's] own mind-stream (*rañ rgyud*) resides as the divinity; ② the full veneration is that [the practitioner] himself becomes the principal [divinity]; ③ the realization is the play (*rol pa*) of skillful means and gnosis (*thabs ses*); ④ the great realization is the ultimate process of perfection (*rdzogs rim mthar phyin*).

(B) The four veneration-realizations depending on the divinity (*lha la ltos pa*) are: ❶ the veneration is that the Samayasattva (*dam tshig sems dpa' =*

¹²⁶ See the note on *bsñen pa'i gzi ma sgo dgu*, *supra* n.120.

¹²⁷ Cf. BGSB 141b2. See *supra* n. 112.

pa bsñen¹ pa / ^(144a1) ❷ ye śes sems dpa' dbyiñs stim ñe bsñen² / ❸ źi khro ji
 sñed bskyed³ pa bsgrub⁴ pa / ❹ mchod pa'i gnas⁵ su gyur pa sgrub chen /

¹ sñen A

² sñen A

³ skyed A

⁴ sgrub A

⁵ byas B

practitioner) visualizes [himself] creatively [as god]; [144a] ❷ the full veneration is that the Jñānasattva (*ye śes sems dpa'*) is absorbed (*stim*) in the celestial sphere (*dbyiñs*)¹²⁸; ❸ the realization is that [the practitioner] visualizes creatively as many peaceful and wrathful divinities (*ḥi khro*)¹²⁹ [as there are]; ❹ the great realization is that [the practitioner] becomes the object of the offerings (*mchod pa'i gnas*).

¹²⁸ Here it is apparent that there is a contradiction in the statements from two different sources regarding the meaning of the word *ñe bsñen*: in one case it is said that it refers to the absorption of *ye śes sems dpa'* into the celestial sphere (*ye śes sems dpa' dbyiñs stim*), that is to say that the *ye śes smes dpa'* deity is allowed to return to the celestial sphere. In the other case it is stated that the word *ñe bsñen* refers to the invitation of *ye śes sems dpa'* from the celestial sphere (*dbyiñs nas spyen dranñe ñe bsñen no* /: BGSB 144a5).

¹²⁹ The word *ḥi khro* stands for *ḥi ba dan khro bo*, "peaceful and wrathful deities," which generally includes deities that have peaceful and wrathful aspects. It is defined as *thugs ñid ḥi ba'i ñan tshul las / thugs rjes 'khros* (sic, read *khros*) *pa'i tshul ston pa* / (sKabs phrin, BTK = MT 126-32, p. 1036.1), "the wrathful aspect is shown through compassion from the peaceful aspect of the natural mind." In the Bon tradition, a wrathful tutelary deity (*yi dam*) is usually presented as being originated from a peaceful deity, e.g. the peaceful aspect of wrathful dBal gsas rñam pa, Lha rgod Thog pa and Khro bo gTso mchog mkha' 'gyiñ is Kun bzañ gśen lha, who is a peaceful deity (BTK = MT 126-26, p. 512.3). These three wrathful deities belong to the category of rituals known as the sPyi spuñs cycle. The peaceful aspect of Ge khod is Ati Mu wer [cf. *Ge khod me ri 'khyil ba dba'i gi rgyud*, BK 163, p. 127.5], and that of Phur pa is Ma pañ dByiñs chen [cf. *Ñon moñs rañ grol gyi rgyud*, BK 160, p. 155.1]. The three deities of the sPyi spuñs cycle, as well as Ge khod and Phur pa are known as gSas mkhar mchog lña, the "Five Excellent Ones of the gSas citadel," see LShDz (Karmay, 1972) 45, n. 2. For a painting of dBal gsas, gTso mchog, and Ge khod, see Kvarene (1995) Plates 28, 26, 30. Each of these deities has a tantric source. For the Six Tantras of the deity Khro bo gTso mchog, see Index of BGSB (2007) 290-91; for the Nine Tantras of the deity Phur pa, see Index of BGSB (2007) 314-15; for the Five Tantras of the deity Ge khod, see Index of BGSB (2007) 294. Apart from these individual deities, which the word *ḥi khro* covers, there is a particular ritual cycle also known by the same term *ḥi khro* that has the peaceful deity Kun snañ khyab pa and its retinue, 45 in all, and Khro bo gTso bo mkha' 'gyiñ and its retinue, 62 in all. This *Ḥi khro* ritual cycle is in 2 volumes (BTK = MT 126-127). For a study of a most remarkable Bon thangkha depicting a practitioner who conjures up the deities of the *Ḥi khro* cycle on his body, see Blezer (2007) 180-205. For the *maṇḍala* of 42 peaceful dieties (*ḥi lha*) and 58 wrathful deities (*khro lha*) in the Buddhist tradition of rÑiñ ma pa school, see W. Y. Evans-Wentz, *The Tibetan Book of the Dead*, Oxford University Press, 1960 (repr. New York, 1970), opposit pages 118 and 136; Shinjō Kawasaki, *Tibet no Shisha no Sho* (Japanese translation of the *Bar do thos grol*), Chikuma Gakugei Bunko, Tokyo, 1993, Frontispieces.

(^{144a2}) (C) 'phrin las la ltos pa bži ni / ① žugs nas dkyil 'khor byin gyis
 rlobs pa ni bsñen¹ pa / ② mtshams² nas tshogs³ (^{A.38a6}) kyi bar ni ñe (^{144a3})
 bsñen⁴ / ③ de nas gtor⁵ ma ma btañ⁶ bar ni sgrub pa⁷ / ④ gtor⁸ ma btañ⁹
 nas rdzogs pa'i bar ni sgrub chen /
 ces dañ /

¹ sñen A

² 'tshams A

³ 'tshas A

⁴ sñen A

⁵ rtor AB

⁶ skyañs A, bsnyañ B

⁷ ba AB

⁸ rtor A

⁹ tañ A

(C) The four [veneration-realizations] depending on the *phrin las*¹³⁰ method are: ① The veneration is the consecration (*byin gyis rlobs pa*) of the *maṇḍala* (*dkyil 'khor*), after the [practitioner's] entrance [into it]; ② the full veneration is from [the ritual of] demarcation (*mtshams*)¹³¹ until [the ritual of] the cakes (*tshogs*)¹³²; ③ the realization is from that [point] until just before offering the torma offerings (*gtor ma ma btañ bar*)¹³³; ④ the great realization is from after offering the torma offerings until the completion [of the ritual].>>.

¹³⁰ *Phrin las* is the performance of the ritual in its totality. Cf. BGSB 124a3-4; BGSBTr *71.

¹³¹ In Bon tantric rituals the word *mtshams* is used in combination with other words to indicate three types of perimeters: *phyi mtshams*, the "outer perimeter," *bar mtshams* the "intermediate perimeter" (also known as *nan mtshams*, the "inner perimeter"), and *gsaṅ mtshams*, the "secret perimeter." They are a part of the nine *bsñen pa'i gzi ma*, see ANTG 251.1, and ANTG2 356.6. The "outer perimeter" is normally marked with four wooden tablets or stone slabs, one in each of the four directions of the practitioner's retreat. These four bear paintings of four deities who are entrusted to guard the practitioner's place: the east, a white lion-headed man (*mi dkar seṅ ge mgo bo can*), the north, a red boar-headed man (*mi dmar phag rgod mgo bo can*), the west, a blue dragon-headed man (*mi sñon 'brug gi mgo bo can*), and the south, a black bear-headed man (*mi nag dom gyi mgo bo can*): BTK = MT 126-29, pp.997-1005. For paintings of these deities, see Kvaerne (1985) Plate 28, Nos.60-63. These deities are also called the *rgyal po chen po bzi* and *la bo chen po bzi*. The "inner perimeter" refers to more religious guardians of the place (BTK = MT, 126-29, pp.1005-16). The "secret perimeter" refers to the meditation in which the practitioner himself assumes the form of the main deity, namely, Khro bo gTso mchog mkha' 'gyiñ (BTK = MT 126-33, pp.1077-80).

¹³² The word *tshogs* here refers to a sacrificial cake made of various ingredients, such as mainly roasted barley flour, dried cheese, molasses, and dried fruits. It is for offering and is called *tshogs kyi mchod pa*. Part of it is offered to deities, and the remainder is used for a feast for the practitioners. The offering of the *tshogs* is the 5th step in the 18 branches of realisation (*sgrub pa'i yan lag bco brgyad*), see ANTG 251.3, ANTG2 357.3. See also KP text itself (BTK = MT 126-33, p.1121-25). The offering of the *tshogs* is also called *tshogs 'khor*, the usage of which term may have been influenced by the practice of the *gaṇacakra* of the Buddhist tradition. The term *tshogs 'khor* is not attested in the KP text itself. For the *gaṇacakra*, see Lalou (1965); Davidson (2002) 318-322; Shizuka (2007).

¹³³ The term *gtor ma*, normally transcribed as torma, is often taken to mean a simple sacrificial cake offering in Bon and Buddhist rites. In fact, it has a complex of symbolic meaning, hence is not always just an offering. There are mainly two types of *gtor ma*: *rten gtor* and *rgyun gtor*. The *rten gtor* is used as a representation of the tutelary deities, while the *rgyun gtor* is used as an offering to them. The making of the *rten gtor* involves a high level of artistic skill and is kept until towards the end of the rite. By contrast, the *rgyun gtor* is an ordinary one easy to make, is offered as often as is required, and needs to be renewed day by day. For illustrations of the types of *gtor ma*, see Secret Visions, Plates, 26, 27 and 28.

bsñen¹ pa tsam na zug ^(144a4) thon gñis //
²-sgrub pa tsam na zug thon gñis⁻² //
sgrol ba sgrub pa chen po'i dus
ces pas / sgrub chen ni las ^(A.38a7) sbyor du gsuñ ste / **Ñon moñs rañ grol**³ las /
bdag ^(144a5) ñid lhar gsal bsñen⁴ pa la //
dbyiñs nas spyān drañs ñe bsñen⁵ no //
gñis su med pa⁶ sgrub pa la /
las la sbyar bas sgrub chen no // ^(144b1)
ces so //
<<3>> gsum pa las sbyor ni / **Kun 'dus**⁷ las /
las ^(A.38b1) ka⁸ 'phrin las rnam⁹ bži las¹⁰ //
ji ltar mthun pa'i¹¹ ¹²-sgrub pa⁻¹² gdags¹³ ^(144b2)
ces pas /
ži ba byañ chub gtso len gyi las / rgyas pa tshe 'das don byed kyi las /

¹ sñen A

² B om.

³ ⇨ Ñon moñs rañ grol, BK 160; 248.1-2: dbyiñs nas spyān drañs sñen pa yin / bdag ñid lhar gsal ñe bsñen yin / gñis su med par sgrub pa dge / lhun grub rtags thon las sbyor rtsal /.

⁴ sñen A

⁵ sñen A

⁶ pa'i AB

⁷ Kun 'dus (abbr. KD), BK 170; 12.2-3.

⁸ sbyor KD

⁹ rnams KD

¹⁰ la KD

¹¹ ba'i AB

¹² bsgrubs la KD

¹³ bdags A

and, as it is said [also in the same treatise]:

<<In the simple veneration there are two [elements], erecting (*zug*) and removing (*thon*).¹³⁴ In the simple realization there are two [elements], erecting (*zug*) and removing (*thon*). Liberation [occurs] at the time of the great realization.>>, the great realization is explained as the violent acts (*las sbyor*). It is said in the "Self-Release of the Defilements" (*Ñon monś rañ grol*):

<<While the veneration is to visualise [the practitioner (*dam tshig sems dpa'*)] himself (*bdag ñid*) as the god, the full veneration is to invite [the god (*ye śes sems dpa'*)] from the sphere (*dbyiñs*). While the realization is without duality [between the practitioner himself and the god], the great realization [occurs] by means of the violent acts (*las la sbyar ba*).>>. [144b]

<<3>> As for the third, namely violent acts (*las sbyar*), as it is said in the "Compendium" (*Kun 'dus*):

<<The act (*las ka*) is [performed] through four kinds of acts (*phrin las rnam bñi*)¹³⁵, and fastens (*gdags*) the realizations corresponding [to each of the four kinds of acts].>>.

<<The peaceful act (*ñi ba*) is the act to get enlightenment principally. The

¹³⁴ As we have seen, there are several ways of interpreting what is known as the four "veneration-realisation," (*bsñen bsgrub bñi*). These are in fact a brief way of understanding the steps of the ritual procedures (cf. note 120 on *bsñen pa'i gñi ma sgo dgu*). The word *zug thon* is an abbreviation for *zug pa* (to erect, plant) and *thon pa* (to remove or depart), e.g., *phyi tho gzug pa*, "erecting the outer mark" (*Khro 'grel*, BTK = MT 225, p.153); *gñen po thon pa*, "removing of the *gñen po*" (*Khro 'grel*, BTK = MT 225, p.177). The word *gñen po* as a description of the four deities is not attested in other texts. For further discussions on the *tho*, see *bsKyed rdzogs* by Śar rdza, BTK = MT 287, pp.48-49. It is interesting to note that these four deities are described as *ther zug pa* (BTK = MT 126-29, pp.1000-1004). The words *zug* and *thon* in this context therefore refer to the erecting and removing of the boundary marks (*tho* or *mtshams tho*), which are erected when a practitioner goes into retreat to begin his ritual practice. This boundary marking is designated as the first step of the 18 branches of realisation, cf. ANTG 251.3 and ANTG2 357.2. The *mtshams tho* are removed when the retreat ends.

¹³⁵ The four kinds of acts are the peaceful act (*ñi ba*), the increasing act (*rgyas pa*), the conquering act (*dbañ*), and the wrathful act (*drag po*), as we see them in the next citation in our text. Cf. also Snellgrove, D. L. (1957), *Buddhist Himālaya*, Oxford, pp. 257-8.

dbañ slob bu rgyud grol gyi las / drag po dgra ^(144b3) bgegs¹ 'dul ba'i las /
ces so //
[II-2-2] gñis ^(A.38b2) pa la [II-2-2-a] ²spyi ltar² na / **ITa ba khyuñ chen**³ las /
bskyed⁴ pa'i blo la rdzogs pa'i sems yin ^(144b4) ste / rdzogs chen mtha'⁵ bral
blo ños lta /
ces dañ / **'Grel**⁶ **ñi**⁷ las /
^Abdag ⁸ dam tshig sems dpa' ⁹bskyed rim⁹ gyi¹⁰ tshul du ñams ^(144b5) su
blañs pas¹¹ / bdag gi¹² sras su bde bar gśegs ^(A.38b3) pa ruñ bar bya¹³ /^{-A} B-lha
ye śes sems dpa' rdzogs ¹⁴rim gyi¹⁴ tshul du ñams su blañs pas / bde gśegs
kyi sras bdag ruñ bar bya¹⁵ / gñis med las kyi sems dpa' rdzogs pa chen
po'i tshul du ñams su blañs pas / 'gro ba'i don rgya lag phyad¹⁶ par bya /^B

¹ dgegs AB

² phyir stan A

³ ITa ba khyuñ chen (BK 148; pp. 3-151). However, the passage in question is not found in the presently available ITa ba khyuñ chen.

⁴ skyed A

⁵ 'tha' A

⁶ 'brel A

⁷ Passage A is found in the 'Grel ñi (abbr. GN), MT (= BTK) 191; 82.3, but passage B is not found.

⁸ GN inserts gis.

⁹ skyed rims A

¹⁰ pa'i GN

¹¹ ste GN

¹² gis GN

¹³ byas A

¹⁴ rims kyi A

¹⁵ byas A

¹⁶ chad A

increasing act (*rgyas pa*) is the act to benefit the deceased (*tshe 'das*). The conquering act (*dba'i*) is the act to liberate the mind-stream of the disciple. The wrathful act (*drag po*) is the act to subdue the foes and impellers (*dgra bgegs*).>>.

[II-2-2] As for the second, [namely three kinds of creative visualization and completion (*bskyed rdzogs nam gsum*)], [II-2-2-a] in general (*spyir*), it is said in the "Great *Garuḍa* of the View" (*ITa ba khyun chen*):

<<While the mind (*blo*) is visualized, the mind (*sems*) is completed. [One should] see the surface of the mind (*blo nos*) of the great perfection beyond extremes.>>.

and it is said in the "Sun [Ray] Commentary" (*'Grel ñi*)¹³⁶:

<<As I (= practitioner) practice as Samayasattva (*dam tshig sems dpa'*) in the manner of the process of creative visualization (*bskyed rim*), the Sugata can be my son. As [I] practice the Jñānasattva (*ye śes sems dpa'*) in the manner of the process of completion (*rdzogs rim*), I can be the son of the Sugata. As [I] practice the non-dual Karmasattva (*las kyi sems dpa'*)¹³⁷ in the manner of the great perfection (*rdzogs pa chen po*), [I] should act for the benefit of the

¹³⁶ The '*Grel ñi* is the commentary on the *Kun 'dus*, and its full title is *Kun 'dus rin chen rtsa rgyud kyi 'grel pa ñi zer*. See BGSB (2007) Index.

¹³⁷ The phrase *las kyi sems dpa'* refers to the embodiment of *dam tshig sems dpa'* and *ye śes sems dpa'*, that is to say, in the *bskyed rim* practice the practitioner first visualizes a deity in front of him (*mdun bskyed*), and then he visualizes himself as a deity (*bdag bskyed*). When the visualized deity in front eventually unites with that of himself, the practitioner becomes the *dam tshig sems dpa'* deity, which process enables him to make the *ye śes sems dpa'* come down from the celestial sphere. When the *ye śes sems dpa'* unites with the *dam tshig sems dpa'*, the union of both *sems dpa'* is then called *las kyi sems dpa'*, implying that in this state of meditation the practitioner is believed to be able to engage in bringing benefits to himself and others, cf. BTK = MT 126-19, pp.488-89, 619. The notion of *las kyi sems dpa'* is not mentioned by Sa skya paṇḍita Kun dga' rgyal mtshan in his *sDom gsum rab dbye* (Sa skya bka' 'bum, Vol. 1, No. 24, pp.311-1-3, 311-3-5) in which he discusses the meditational process of *dam tshig sems dpa'* and *ye śes sems dpa'*. This suggests that the notion of *las kyi sems dpa'* was not part of the Buddhist tantric meditation in his time. However, this needs to be further researched.

ces so // ^(A.38b4)

[II-2-2-b] bye brag tu bstan¹ na <1> bskyed² pa mam bži ni / sNags sñan
rgyud³ las /

^(145a1) ① chu la⁴ ña ldañ⁵ du skyed pa dañ / ② ⁶gser ser po⁶ ltar skyed⁷ pa
dañ / ③ chu dañ chu zla ltar skyed⁸ pa dañ / ④ pha la ^(145a2) bu skye ba
ltar skyed pa'o //

ces pas / chu la⁹ ña ldañ¹⁰ ni / bdag ^(A.38b5) lha ru ¹¹kroñ rdzogs¹¹ su sgoms pas /
brdzus skyes su skye ba'i sgo khegs¹² // ^(145a3) ¹³gser ser po¹³ ni / bdag las lha
logs na mi gžan¹⁴ par sgoms pas / drod skyes kyi sgo khegs // chu dañ chu zla
ni / ^(145a4) bdag gi thugs tsi ta ¹⁵rin po che'i¹⁵ sgo khañ nas zla 'od ltar 'phros te /
'gro ^(A.38b6) ba la thugs rje chu zla ltar śar bas / sgoñ ^(145a5) skyes kyi sgo khegs¹⁶
// pha la bu skyes ni / bdag gtso¹⁷ bo yab yum gyi sbyor mtshams nas / 'khor
rnams skyed¹⁸ pas mñal ^(145b1) skyes khegs¹⁹ so //

¹ stan A

² skyed A

³ N.I.

⁴ las AB, cf. la (ANTG 253.3, ANTG2 359.2, MCTR 198.10)

⁵ ltar AB, cf. MCTR 198.10 chu la ña ldañ, BGSB 145a2 chu ña ldañ

⁶ gser skyem gser po AB

⁷ bskyed B

⁸ bskyed B

⁹ AB om., cf. MCTR 198.12 la

¹⁰ lta B

¹¹ groñs tsogs A

¹² khyegs A

¹³ gser skyem gser po B

¹⁴ žan B, śan A

¹⁵ rin chen por che'i (?) A

¹⁶ khyegs A

¹⁷ rtso A

¹⁸ bskyed B

¹⁹ khyegs A

beings uninterruptedly (*rgya lag phyad par*)¹³⁸.>>.

[II-2-2-b] If one explains in particular (*bye brag tu*), [<1> the first topic is the process of creative visualization (*bskyed rim*), and] as the four kinds of visualizations (*bskyed pa*)¹³⁹ are explained in the "Oral Transmission of the Mantra" (*sÑags sñan rgyud*): [145a]

<<[The four kinds of the visualizations are] ① visualization as the emergence of a fish in the water (*chu la ña ldañ du skyed pa*), ② visualization like the yellow color of gold (*gser ser po*), ③ visualization like the water and the reflection of the moon in the water (*chu dan chu zla*), and ④ visualization like the birth of a son to his father (*pha la bu skye ba*).>>,

concerning [the metaphor of] the emergence of a fish in the water (*chu ña ldañ*), as [the practitioner] meditates uprightly and perfectly (*kroñ rdzogs*)¹⁴⁰ on himself as god, the door of birth as a miraculous birth (*brdzus skyes*) is shut. Concerning [the metaphor of] yellow gold, as [the practitioner] meditates on the god as not being different from himself, the door of birth from moist heat (*drod skyes*) is shut. Concerning [the metaphor of] the water and the reflection of the moon in the water (*chu dan chu zla*), as the [practitioner's] own mind spreads as moonlight from the vestibule (*sgo khañ*) of the precious heart (*tsi ta rin po che*), and the compassion for the beings appears as the reflection of the moon in the water, the door of egg birth (*sgoñ skyes*) is shut. Concerning [the metaphor of] the birth of a son to his father (*pha la bu skyes*), as [the practitioner] himself as the principal [god] (*gtso bo*) produces the attendants (*'khor mams*) from the place of union (*sbyor mtshams*) between the male and

¹³⁸ Cf. Minpaku Lexicon 47: *rgya lag phyad* = *rgyun mi chad pa'i don / dper na 'gro don rgya lag phyad* = uninterrupted, continuous, without stopping, ex. to work for the sake of beings, uninterruptedly.

¹³⁹ Probably the intention of Tre ston here is to distinguish *skyed pa* of the four ordinary births and *bskyed pa* of the process of visualization (*bskyed rim*), and to say that *bskyed pa* of the *bskyed rim* does not correspond to any of *skyed pa* of the four births.

¹⁴⁰ The term *kroñ rdzogs* is not found in any dictionary.

'Grel **ñi**¹ las /
 rgyu'i tiñ 'dzin ²sgoms pas⁻² / ³skyed ba bzi'i srid pa⁻³ / 'khor ba'i žiñ (A.38b7)
 sa⁴ ⁵phel bar byed pa de⁻⁵ (145b2) bzlogs so⁶ //
 ces so //
 <2> gñis pa rdzogs rim⁷ <2-1> snañ rdzogs ni / goñ gi bskyed⁸ pa rnams
 sems kyi gsal cha la / de ñid kyi ño bos (145b3) stoñ pas me loñ gi gzugs brñan⁹
 nam gža'¹⁰ tshon gyi ri mo lta bu'o // **Me ri 'bar ba'i rgyud**¹¹ las /
 dran pa tsam gyis (A.39a1) gsal la (145b4) rdzogs /
 ces so //
 de nas sems gsal tsam na stoñ / stoñ tsam¹² na gsal bas / bskyed¹³ rdzogs dus
 mñam¹⁴ mo // **gSañ ba don 'grel**¹⁵ (145b5) las /
 tiñ 'dzin zuñ 'jug ma šes na //
 rkun ma khañ stoñ ñul ba 'dra¹⁶ //
 ces dañ / **Me ri 'khor lo gsañ ba'i** (A.39a2) **rgyud**¹⁷ las /
 de (146a1) lta bu'i lha sku gsal sgom¹⁸ na¹⁹ //
 bsod nams tshogs kyañ rdzogs par 'gyur //
 de ñid chu zla'i tshul šes na // (146a2)
 ye²⁰ šes tshogs kyañ rdzogs par 'gyur //
 ces so //
 <2-2> stoñ rdzogs ni / phyi rgyud kyis ye²¹ šes dbyiñs su skyod²² / dam tshig

¹ ≡ 'Grel ñi (abbr. GN), MT 191; 81.1.

² sgom dgos pa'i rgyu mtshan GN

³ GN om.

⁴ pa B

⁵ rgyu nas GN

⁶ s-ho A, pa'i phyir sgom ste GN

⁷ rims A

⁸ skyed A

⁹ sñan A

¹⁰ ža A

¹¹ See "Me ri 'khor lo gsañ ba'i rgyud" in Index of BGSB (2007). Passage in question N.F.

¹² rtsam A

¹³ skyed A, skyed B

¹⁴ gñam A

¹⁵ N.I.

¹⁶ 'gra A

¹⁷ See "Me ri 'khor lo gsañ ba'i rgyud" in Index of BGSB (2007). Passage in question N.F.

¹⁸ sgoms A

¹⁹ nas AB

²⁰ yi A

²¹ yi A

²² skyed B

the female [gods] (*yab yum*), the door of [145b] womb birth (*mīal skyes*) is shut.

It is said in the "Sun [Ray] Commentary" (*'Grel ñi*):

<<By the meditation of the seed contemplation (*rgyu'i tin ñe 'dzin*),¹⁴¹ the existences of the four births, which develop the field of transmigration, are extinguished.>>.

<2> As for the second [topic], the process of completion (*rdzogs rim*), [in it, as for the first,] <2-1> the completion of the appearance (*snañ rdzogs*), the above [mentioned] four births [occur] in the clear part of the mind [but] are void by their real nature (*de ñid kyi ño bo*); [therefore, they are] like a reflection in the mirror or a picture of a rainbow. It is said in the "Treatise of the Flaming Fire-Mountain" (*Me ri 'bar ba'i rgyud*):

<<It is clear and completed just by mindfulness (*dran pa*).>>.

Then, as the mind is void when it is just clear, and as it is clear when it is just void, the creative visualization and the completion (*bskyed rdzogs*) occur at the same time. It is said in the "Commentary of the Secret Meaning" (*gSañ ba don 'grel*):

<<If one does not understand the union (*zuñ 'jug, yuganaddha*) of the [two] contemplations, that is like a thief wandering in an empty house.>>.

and in the "Secret Treatise of the Wheel of the Fire-Mountain" (*Me ri 'khor lo gsañ ba'i rgyud*):

<<When one meditates clearly [146a] on such body of the god, the accumulation (*tshogs*) of merits (*bsod nams*) also will be completed. When one knows reality (*de ñid*) [in] the manner of a reflection of the moon in the water (*chu zla'i tshul*), the accumulation (*tshogs*) of wisdom (*ye śes*) also will be completed.>>.

<2-2> As for the completion of voidness (*ston rdzogs*), according to the

¹⁴¹ Cf. BGSB 142b3.

pa bdag la bsdus¹ / ^(146a3; A.39a3) nañ rgyud kyis gñis ka² bdag la bsdus³ te / **sKabs**
⁵ **phrin**⁴ las⁵ /
 dbyiñs su⁶ sku skyod⁷ kloñ du lha ma⁸ 'dus /
 ces dañ /
 lha skyod na dños grub ^(146a4) yal
 ces **sNags rgyud**⁹ las bśad do //
 rjes la 'khor mams gtso¹⁰ bo la bsdus¹¹ nas / gtso¹² bo bdag la thim / bdag
 kyañ¹³ stoñ ñid du rdzogs ^(146a5) pa'o // ^(A.39a4) **Kun 'dus**¹⁴ las /

¹ sdud la A

² kar AB

³ sdus A

⁴ sKabs phrin (abbr. KP), BTK 126; 1128.5.

⁵ las A, phrin B

⁶ nas KP

⁷ bskyed KP

⁸ la A, ma KP

⁹ N.I.

¹⁰ rtso A

¹¹ sdus A

¹² rtso A

¹³ yañ A

¹⁴ ≡ Kun 'dus, BK 170; 10.3-4.

external tantra (*phyi rgyud*),¹⁴² the Jñāna[sattva] (*ye śes [sems dpa']*) moves away in the celestial sphere (*dbyiñs*), and the Samayasattva (*dam tshig pa*) is dissolved into [the practitioner] himself (*bdag*). According to the internal tantra (*nañ rgyud*),¹⁴³ both [Jñānasattva and Samayasattva] are dissolved into [the practitioner] himself (*bdag*). It is said in the "Act of the Occasion" (*sKabs phrin*):

<<The sacred body (*sku*) [of the Jñānasattva] moves away in the celestial sphere (*dbyiñs*), and is not¹⁴⁴ dissolved into the god (= *dam tshig sems dpa'*) in the expanse of space (*kloñ*).¹⁴⁵>>.

and it is explained in the "Treatise of *Mantra*" (*sNags rgyud*):

<<If the god moves away, the accomplishment (*dños grub, siddhi*) disappears.>>.

Afterwards, the attendants (*'khor rnams*) having been dissolved (*bsdus*) into the principal [god] (*gtso bo*), the principal god is absorbed (*thim*) into [the practitioner] himself (*bdag*). [The practitioner] himself also is completely dissolved (*rdzogs*) into the voidness (*ston ñid*). It is said in the "Compendium" (*Kun 'dus*):

¹⁴² The words *phyi rgyud*, *nañ rgyud*, and *gsaṅ rgyud* designate a loose classification of the Bon scriptures that have a connection with rituals. Here the word *rgyud* does not have the sense of Tantra. The *phyi rgyud* are rituals that are purely related to *sūtra* while *nañ rgyud* and *gsaṅ rgyud* cover tantric rituals. These are further divided into many more subdivisions. For a more detailed account of these, see Śar rdza bKra śis rgyal mtshan, *gSaṅ ba sñags kyi bsñen bsgrub las gsum rnām par 'byed pa lha gñen śel sgoñ* (BTK = MT 287, pp. 9-11).

¹⁴³ See the previous note.

¹⁴⁴ This is a tricky phrase. It appears in a context where the practitioner makes confessions, hence in the negative form *lha ma 'dus*, "deities not subsumed into one's mental sphere." "I confess that I have complained to the *dam tshig sems dpa'* deity by seeing them off to the celestial sphere and by not subsuming the deities into my mental sphere" (*dbyiñs su sku bskyed (sic, read bskyod) kloñ du lha ma 'dus / dam tshigs (sic, read tshig) lha dañ mkhon pa mthol lo bsags /*, KP, BTK = MT 126-33, p.1128). It would seem that this is about *ye śes sems dpa'* theologically speaking, but the text has *dam tshig lha*; hence it is evidently concerned with *dam tshig sems dpa'*. The phrase has caused confusion in the manuscript copies: MS A has *la* and MS B has *ma* as in KP (BTK = MT 126-33).

¹⁴⁵ Concerning the term *kloñ*, see Snellgrove (1967) 262 n. 71.

pho ña yañ sprul lha tshogs nmams //
 sgo ba yab yum ñañ du rdzogs //
 sgo ba phyogs mtshams khro bor rdzogs // ^(146b1)
 phyogs mtshams dbus kyi gtso la rdzogs //
 gtso¹ bo dmigs med ñañ la rdzogs /

ces so //

<3> gsum pa rdzogs pa chen po'i rim pa ni / ji ^(146b2) lta skyed kyañ lta ba'i
 ñañ la bskyed² / ^(A.39a5) rdzogs kyañ lta ba'i ñañ la rdzogs pa'o // de ni thag lta
 bas chod pa'i dmigs med do // **Kun 'dus**³ las /

rdzogs ^(146b3) pa chen po'i rdzogs lugs ni⁴ //
 mñon⁵ pa⁶ phyi'i snañ ba nmams //
 spros bral nam mkha'i ñañ du rdzogs //
 rnam par rtog⁷ pa'i byuñ⁸ tshor nmams // ^(146b4)
 kun gzi dag pa'i ñañ du rdzogs //
 rig⁹ ^(A.39a6) pa'i¹⁰ ye śes rtsal nmams ni //
 rnam¹¹ pa thams cad mkhyen ¹²pa 'o // ¹²
 ye śes ¹³la ni¹³ rdzogs pa 'o¹⁴ // ^(146b5)
 ye śes thig le ñag gcig ¹⁵la // ¹⁶
 rdzogs ¹⁷pas brjod du med pa 'o¹⁷ //

ces so //

[II-2-3] gsum pa ni / (i) sñags pa la tshe 'dir dgos pa lña / ^(147a1) (ii) 'chi khar

¹ rtso A

² skyed A

³ ≡ Kun 'dus (abbr. KD), BK 170; 11.4-6.

⁴ gsum KD

⁵ sñon KD

⁶ po B, pa'i KD

⁷ dag A, rtogs KD

⁸ 'byuñ A

⁹ rigs KD

¹⁰ pa KD

¹¹ nmams KD

¹² pa'i KD

¹³ ñañ la KD

¹⁴ KD om.

¹⁵ KD inserts ñañ.

¹⁶ KD om.

¹⁷ KD om.

<<The assembly of the gods with the messengers (*pho ña*) and their re-emanations (*yañ sprul*) are completely dissolved into the essence of the guardians of the [four] gates (*sgo ba*),¹⁴⁶ who are in the position of male-female-union (*yab yum*). The guardians of the gates are completely dissolved into the wrathful [deities] (*khro bo*) of the cardinal and intermediate directions (*phyogs mtshams*). **[146b]** The [wrathful deities of] the cardinal and intermediate directions are completely dissolved into the principal [god] of the center (*dbus kyi gtso*). The principal [god] is completely dissolved into the essence of non-conceptualization (*dmigs med*).>>.

<3> As for the third, namely the process of the great perfection (*rdzogs pa chen po*), whatever creative visualization it is, it creatively visualizes in the essence of the view (*lta ba*). [Whatever] completion it is, it completes in the essence of the view. The [great perfection] (*de = rdzogs pa chen po*) is non-conceptualization (*dmigs med*) settled by view. It is said in the "Compendium" (*Kun 'dus*):

<<Concerning the manner of completion of the great perfection, perceptible external appearances are perfectly dissolved (*rdzogs*) into the essence of space beyond conceptual limits (*spros bral nam mkha'*). The sensations (*byuñ tshor*) of conceptions are perfectly dissolved (*rdzogs*) in the essence of the purified "base of all" (*kun gñi, ālaya*). The skills of awareness-wisdom (*rig pa'i ye śes*) is the knowledge of all aspects (*rnam pa thams cad mkhyen pa*). It is perfectly dissolved into wisdom. As it is perfectly dissolved (*rdzogs*) into a single drop of wisdom, it is ineffable (*brjod du med pa*).>>.

[II-2-3] As for the third, [namely the three kinds of necessary acts (*dgos pa*), there are three topics,] (i) five necessary acts for the *mantra*-practitioner (*snags*

¹⁴⁶ The phrase *sgo ba yab yum*, "the couple of the deities at the doors" refers to a group of deities among the 62 deities of Khro bo (cf. n. 129). They are placed on the palms of practitioner's hands and soles of his feet in his meditation posture for the visualisation (*bskyed rim*) practices. Cf. MT 126-46, pp.1483.2-1485.4; *Khro 'grel*, MT 225-2, p.165.

dgos pa lña / (iii) bar dor¹ dgos pa lña /

de la (i) 'dir dgos pa lña ^(A.39a7) ni / (i-1) dus da lta'i sñags pa² tshe thuñ³ ba la / lha khyad par can ^(147a2) sgom dgos te⁴ / goñ gi skye⁵ ba rñam⁶ bži de / phyi snañ ba la dmigs la sgom / nañ phuñ po la dmigs la sgom / gsañ ba rtsa ^(147a3) gnas la dmigs la sgom mo //

(i-2) da ⁷lta'i sñags pa⁷ gnod sbyin pho mo 'go rgod⁸ pa la / sñiñ po khyad par can ^(A.39b1) zla⁹ dgos te / buñ ba tshañ žig pa ^(147a4) ltar zla ba ni / snañ srid sñags kyi sgra di ri ri / mgar¹⁰ gyi sol¹¹ mal ltar bzlas¹² pa ni / khro bo'i me ri me dpuñ gis gnod byed bsreg pa'o // ^(147a5) 'od ma'i gžu¹³ ltar bzlas¹⁴ pa ni / rtags mtshan ma la ¹⁵me ri¹⁵ ¹⁶bar ba ltar¹⁶ lta sgom gyi nañ gnas¹⁷ so // ^(A.39b2) rin po¹⁸ che gter khyim ltar bzlas¹⁹ pa ni ^(147b1) thugs kha'i a de ltar ²⁰skyed dam mi skyed²⁰ / skyed kyañ ruñ ste / sñags rnams 'go phyi la rkañ pa nañ du bstan²¹ nas 'od²² zer gyi²³ spro bsdu²⁴ bya'o //

(i-3) da lta sñags ^(147b2) pa lus na tsha mañ ba la / tiñ ñe 'dzin rtsal skyed la²⁵ /

¹ do B

² ba AB

³ sruñ B

⁴ ste A

⁵ skyed A

⁶ rnams AB

⁷ lta AB

⁸ dgod A

⁹ zlas A

¹⁰ 'gar A

¹¹ so AB

¹² zlas A

¹³ bžu A

¹⁴ zlas A

¹⁵ mi re A

¹⁶ bar AB

¹⁷ nas AB

¹⁸ por A

¹⁹ zlas A

²⁰ skyed dam me A, skye med B

²¹ stan A

²² bod B

²³ kyi A

²⁴ sdu A

²⁵ pa B

pa) in this life (*tshe 'di*), [147a] (ii) five necessary acts in the face of death (*'chi kha*), (iii) five necessary acts in the intermediate state (*bar do*).

Among them, (i) the five necessary acts in this [life are the following]: (i-1) the *mantra*-practitioner of the present time, since he has a short life span, should necessarily meditate on the special god. [The *mantra*-practitioner should necessarily] meditate on the above-mentioned four kinds of births, taking as object (*dmigs pa*) the external, namely the appearance (*snañ ba*), taking as object the internal, namely the aggregates (*phuñ po*), and taking as object the secret, namely the veins (*rtsa gnas*).

(i-2) The *mantra*-practitioner of the present (*da lta'i śnags pa*) should necessarily recite the special seed *mantra* (*sñiñ po*) for the agitated (*'go rgod pa*) male and female *yakṣas* (*gnod sbyin pho mo*).¹⁴⁷ As for the recitation [of *mantra*] like nest-broken bees, the sounds of *mantra* (*śnags kyi sgra*) of the phenomenal world of appearance and existence (*snañ srid*) are di ri ri. The recitation [of *mantra*] like the fireplace (*sol mal*)¹⁴⁸ of the blacksmith (*mgar*) is to burn those who cause harm (*gnod byed*) by means of a mass of flames from the fire mountain of the wrathful [deities]. The recitation [of *mantra*] like the bow of bamboo is to remain continuously in the state of meditation on the signs (*rtags*) and characteristics (*mtshan ma*) in the same way as a fire mountain blazes (*me ri 'bar ba ltar*). Concerning the recitation [of *mantra*] like a treasure house of precious stones, [147b] either [the practitioner] produces in this way the character "A" on the surface of the mind [of the divinity], or does not. Producing it is also all right. The *mantra* causes the emanation and the absorbtion of light, showing the head outside and the leg inside.¹⁴⁹

(i-3) For the *mantra*-practitioner of the present whose body has many

¹⁴⁷ It is not clear why *yakṣas* are suddenly mentioned here.

¹⁴⁸ Cf. BGSB 121b3.

¹⁴⁹ The translators are not sure of the precise meaning of this sentence.

'byuñ ba cha mñam¹ dgos te / 'byuñ^(A.39b3) lña dgra² gśed³ kyi dmigs pas mñam⁴
/ rtsa rlun^(147b3) gi gnad⁵ kyis mñam⁶ / bon ñid bde' ba'i gnad kyis mñam⁷ mo //
(i-4) da lta'i snags pa bsod nams chuñ ba la / tshogs kyi⁸ 'khor lo skor dgos
(147b4) ste / phyi 'du byas tshogs kyi⁹ 'khor lo¹⁰ loñs spyod 'phel ba'i dgos pa yod
(A.39b4) nañ phuñ po tshogs kyi¹¹ 'khor los¹² bar chad med ciñ dam can^(147b5) 'du
ba'i dgos pa yod / gsañ ba rig pa ye śes tshogs kyi¹³ 'khor los bon ñid la loñs
spyod ciñ ye śes khoñ nas 'char¹⁴ ba'i dgos^(148a1) pa yod //
(i-5) da lta'i¹⁵ snags pa lha srin sde brgyad¹⁶ bkol¹⁷ du mi 'dod pa^(A.39b5) la / 'phrin
las zab¹⁸ mo gsal¹⁹ gdab²⁰ dgos ste /^(148a2) bka'²¹ rgyud la²² 23-'brel ba dag²³ par gsal
gdab²⁴ / lha dañ dam rdzas mthun par gsal²⁵ gdab²⁶ bo²⁷ // 29-Kun 'dus²⁸ 29 las kyañ /
ži rgyas dbañ drag³⁰ mñon³¹ (148a3) spyod lña //

¹ sñam AB

² bra A

³ bśed A

⁴ bsñam B, sñam A

⁵ nad A

⁶ bsñam B, sñam A

⁷ sñam AB

⁸ kyis A

⁹ kyis A

¹⁰ lo AB

¹¹ kyis A

¹² lo B

¹³ kyis A

¹⁴ mchar A

¹⁵ lta AB

¹⁶ rgyad A

¹⁷ skol AB; cf. ANTG2 360.3: bkol

¹⁸ bzab A

¹⁹ bsal A

²⁰ btab AB

²¹ dka' A

²² B om.

²³ 'bres bdag A

²⁴ gtab A, btab B

²⁵ bsal A

²⁶ 'dab AB

²⁷ AB po

²⁸ Kun 'dus (abbr. KD), BK 170; 6.3-4.

²⁹ kun B

³⁰ grag A

³¹ don KD

diseases, the equilibrium of the elements is necessary in order to produce the skill of contemplation. The five elements [should] be equilibrated by the object (*dmigs pa*) of the enemy (*dgra gśed*). [They should] be equilibrated by the crucial point/technique (*gnad*) of the vein and the wind (*rtsa rluñ*). [They should] be equilibrated by the crucial point of the bliss of Bon-ness (*bon ñid bde ba*).

(i-4) For the *mantra*-practitioner of the present who has little meritorious fortune (*bsod nams chuñ ba*), it is necessary to turn the wheel of the feast assembly (*tshogs kyi 'khor lo, gaṇacakra*). Externally, [he] needs to develop the enjoyment (*loñs spyod*) by means of the wheel of the feast assembly (*tshogs*) of the conditioned (*'du byas*). Internally, [he] needs to gather the vow-keeping [protectors] (*dam can*) by means of the wheel of the feast assembly of the aggregates (*phuñ po*), without having obstacles. Secretly, it is the necessary that wisdom (*ye śes*) manifests from within [him] (*khoñ nas 'char ba*), as he enjoys Bon-ness (*bon ñid*) by means of the wheel of the feast assembly of awareness-wisdom (*rig pa ye śes*).¹⁵⁰ [148a]

(i-5) For the *mantra*-practitioner of the present who does not want to have as slaves (*bkol*) the eight kinds of attendant divinities and demons (*lha srin sde brgyad*),¹⁵¹ it is necessary to visualize (*gsal gdab*) the profound acts (*phrin las zab mo*). [He should] visualize that in the transmission of the teaching, the relation is pure.¹⁵² [He should] visualize that the divinities and the sacred ritual objects (*dam rdzas*) corresponding. It is said also in the "Compendium" (*Kun 'dus*):

<<Whichever of the five [acts], peaceful, increasing, conquering, violent act (*ži rgyas dbañ drag*), or fierce (*mñon spyod*), one does, take it as the principal

¹⁵⁰ Cf. *rig pa'i ye śes* in *supra* 146b4.

¹⁵¹ See *supra* n. 12.

¹⁵² Cf. ANTG 254.3-4: *bka' rgyud ma 'dres pa dag par gsal gtab* (*sic*, read *gdab*).

gañ byed gtsor¹ blañ ma ^(A.39b6) 'dres² par³ //
ces dañ / **mKha**⁴ 'gro rin chen phreñ⁵ rgyud⁶ las /
bder⁷ gśegs bka'i⁸ 'phrin bžag⁹ nas ¹⁰ ^(148a4) 'gro ba ¹¹sems can⁻¹¹ las byed do¹² //
ces so //
(ii) gñis pa sñags pa la ¹³⁻chi khar⁻¹³ dgos pa lña ni / (ii-1) gžan¹⁴ la ltos te¹⁵
bskyed¹⁶ rim¹⁷ ^(148a5) bsgoms¹⁸ pas / snañ srid ^(A.39b7) lha dañ lha mor gsal¹⁹ thebs
nas / bar chad bgegs²⁰ kyis mi tshugs pa'i dgos pa yod //
(ii-2) bdag la ^(148b1) ltos te²¹ / rdzogs rim²² sgom²³ pas / phuñ po lha ru gsal
thebs nas / 'chi²⁴ bdag bdud dañ gśin rjes mi tshugs pa'i dgos ^(148b2) pa yod // ^(A.40a1)
(ii-3) gñis ka la ltos te²⁵ rdzogs pa chen po'i²⁶ rim pa bsgoms²⁷ pas / sems ñid ston
par gsal thebs nas / me loñ lta ^(148b3) bu'i ye śes rgyud la skye ba'i dgos pa yod //
(ii-4) lus rañ bžin cha lugs kyi phyag rgya lña bcas²⁸ pas / phyi nañ gi 'khrul²⁹
rtog chod ^(148b4) nas / ñe ^(A.40a2) lam bde³⁰ rdzogs su 'jug pa'i dgos pa yod //
(ii-5) bla ma yi³¹ dam mgo³² la thod bžin³³ du khur bas / byin rlab mñon du

-
- 1 rtsor A
2 'gres A
3 pas KD
4 kha A
5 'phreñ AB
6 mKha' 'gro rin chen phreñ rgyud (abbr. KG), BK 176; 56.3-4.
7 bde' bar KG
8 dka'i A, pa'i KG
9 'ta' KG
10 KG inserts /.
11 grol pa'i KG
12 pa'o KG
13 mchi' gar A
14 bžan A
15 ste A
16 skyed A
17 rims A
18 sgoms A
19 bsal A
20 dgyegs A
21 ste A
22 rims A
23 sgoms A
24 mchi' A
25 ste A
26 pos A
27 sgoms A
28 cas A
29 'phrul AB
30 bde' A
31 yid AB
32 'go A
33 žin A

[act], unadulterated.>>,

and, in the "Treatise of the Jewelry Garland of Dākiṇī" (*mKha' 'gro rin chen phreñ rgyud*):

<<The Sugata performs action (*las*) for the sentient beings (*'gro ba sems can*), after having established the act (*'phrin*) of the teaching.>>.

(ii) As for the second, namely the five necessary acts for the *mantra*-practitioner in the face of death (*'chi kha*), (ii-1) because he meditates on the process of creative visualization (*bskyed rim*), depending on the other, [namely, the *ye śes sems dpa'*,] it is necessary for him that, after he has clearly established (*gsal thebs*) that appearance and existence are the male and female gods, the impiders (*bgegs*) cannot establish the obstacles.

(ii-2) As [the *mantra*-practitioner], depending [148b] on himself (*bdag*), meditates on the process of completion (*rdzogs rim*), it is necessary [for him] that, after he has clearly established the aggregates (*phuñ po*) as gods, the Demon Lord of Death (*'chi bdag bdud*) and Yama (*gśin rje*) cannot establish [the obstacles].

(ii-3) As [the *mantra*-practitioner], depending on both, [namely, himself (*bdag*) and the other (*gžan = ye śes sems dpa'*),] meditates on the process of the great perfection (*rdzogs pa chen po*), it is necessary [for him] that, after he has clearly established the mind itself (*sems ñid*) as void, the wisdom that is like a mirror (*me lon lta bu'i ye śes*) appear in the mind-stream (*rgyud*) [of the practitioner].

(ii-4) It is necessary [for the *mantra*-practitioner] that, [his] body having the five hand-gestures of the appearance of the proper nature (*rañ bžin cha lugs kyi phyag rgya*),¹⁵³ since he has cut off the external and internal erroneous conceptions, the short cut (*ñe lam*) appear perfectly easily (*bde rdzogs su*).

(ii-5) Since he carries the *bla ma* and the tutelary god (*yi dam*) like a turban

¹⁵³ Cf. BGSB 142a3-4.

(148b5) žugs nas / yi¹ ge 'khor lo rdzogs chen gyi² sa non pa'i dgos pa yod //

(iii) gsum pa sñags pa la bar dor dgos pa lña ni / ^(149a1) (iii-1) lha khyad par can sgom³ ^(A.40a3) pas / 'gyur ba med pa'i sku thob nas / skye śi sdug bsñal⁴ med pa'i dgos pa yod //

(iii-2) sñiñ po ^(149a2) khyad par can zlas pas / rañ bžin med pa'i gsuñ thob nas / sgra sñan sdug gi sdug bsñal⁵ med pa'i dgos pa yod //

(iii-3) tiñ ñe 'dzin khyad ^(149a3) par can sgom⁶ pas / 'khrul pa ^(A.40a4) med pa'i thugs thob nas / phyi nañ 'khrul⁷ rtog gi sdug bsñal⁸ med pa'i dgos pa yod //

(iii-4) snañ ba sna ^(149a4) tshogs lam du khyer bas / legs 'byuñ gi yon tan thob nas / gžan gyi⁹ skyon gyis gos su med pa'i dgos pa yod //

(iii-5) dus ^(149a5) rtag tu 'phrin las dañ ma bral¹⁰ bar ^(A.40a5) byas pas / lhun gyis grub pa'i 'phrin las thob nas / žiñ khams dag par mi sleb kha thabs ^(149b1) med pa'i dgos pa yod //

¹ yig B

² gyis A

³ sgoms A

⁴ sñal A

⁵ sñal A

⁶ sgoms A

⁷ 'phrul A

⁸ sñal A

⁹ gyis A

¹⁰ gral A

on his head, after the blessing (*byin rlab*) [of the *bla ma* and the tutelary god] enters him directly, it is necessary [for the *mantra*-practitioner] to climb the stage of the great perfection of the wheel of syllables (*yi ge 'khor lo rdzogs chen gyi sa*).¹⁵⁴

(iii) As for the third, namely, the five necessary acts in the intermediate state (*bar do*) for the *mantra*-practitioner, [149a] (iii-1) it is necessary [for him] that, since he meditates on the special god, after having obtained unchangeable body, he have no suffering of birth and death.

(iii-2) It is necessary [for the *mantra*-practitioner] that, since he recites the special seed *mantra* (*sñin po*), after having obtained speech devoid of self-nature (*rañ bžin med pa*), he have no suffering from pleasant or unpleasant sounds.

(iii-3) It is necessary [for him] that, since he meditates on the special contemplation, after having obtained the non-erroneous mind, he have no suffering of external and internal erroneous conceptions.

(iii-4) It is necessary [for him] that, since he carries in the path various visions (*snañ ba*), after having obtained the quality of goodness (*legs 'byuñ*), he not be tainted by the faults of others.

(iii-5) By always acting not to be separated from the [ritual] acts (*'phrin las*),¹⁵⁵ after having obtained the spontaneous [ritual] acts, he will [149b] reach necessarily (*mi sleb kha thabs med pa*)¹⁵⁶ the pure land (*žin kham dag pa*).

¹⁵⁴ This is a name of the ultimate goal in the spiritual stages (*bhūmī*) and is the last of the three sublime stages (*bla med sa gsum*, BGSB 69b1-2). It is also to this level that a practitioner is expected to reach in the seventh vehicle (*dños bskyed thugs rje rol ba'i theg pa*) of the tradition of Central Treasury (*dbus gter*) as result of practice, see BGSB 110b5 and *Theg 'grel Me loñ dgu skor* (abbr. MLGK) 501.1. The other two of the three stages are the *ye šes bla ma'i sa* and the *dbyer med g-yuñ druñ thig le'i sa*. The eighth (*Šin tu don ldan kun rdzogs kyi theg pa*) and the ninth vehicle (*Ye nas rdzogs chen bla med kyi theg pa*) of the tradition of Central Treasury set these two stages respectively as their goals as result of practice. Cf. also BGSB 75a1, 81b3 (n. 5), 110b2-115a5 and MLGK 493.6-538.5.

¹⁵⁵ The peaceful act (*ži*), the increasing act (*rgyas*), the conquering act (*dbañ*), and the violent act (*drag*).

¹⁵⁶ Literal translation: "he has no means not to reach."

(iv) yañ sñags pa la 'phral du dgos pa gsum la / <1> stod du dgos pa'i gdeñ¹ gsum / <2> bar du dgos pa'i chiñs^(149b2) dgu / <3> smad du^(A.40a6) dgos pa'i gzer² bu bcu gcig go //

de la <1> stod du dgos pa'i gdeñ³ gsum ni / <1-1> zil gnon lta ba'i gdeñ⁴ / <1-2> sbyaṅs pa 'phrin^(149b3) las kyi⁵ gdeñ^{6 7} / <1-3> bśam⁸ pa gtor⁹ ma'i gdeñ¹⁰ ño¹¹ //

<1-1> zil gnon lta ba la / ① gsal ba lha'i lta bas rnam rtog dgra¹² bgegs^{13 (A.40a7)} zil gyis^(149b4) gnon / ② śar ba ye śes kyi lta bas / ñon moṅs dug lña zil gyis gnon¹⁴ / ③ yañ dag^{15 16}-stoñ ñid¹⁶ kyi lta bas snañ srid zil gyis^(149b5) gnon //

<1-2> sbyaṅs pa 'phrin las kyi gdeñ¹⁷ la / ① rgyud lun yid ches kyi gdeñ¹⁸ / ② don rtogs man ñag gi gdeñ¹⁹ / (A.40a8) ③ bya rtsol lhun grub kyi^{20 (150a1)} gdeñ²¹ dañ gsum mo //

<1-3> bśam pa gtor²² ma'i gdeñ²³ la / ① rgyun²⁴ gyi gtor²⁵ ma thugs rje²⁶ kun la khyab pa'i gdeñ²⁷ / ② yo^(150a2) byad kyi²⁸ gtor²⁹ ma snañ srid kun la khyab pa'i³⁰ gdeñ³¹ / ③ dmigs pa rten gyi gtor³² ma spro bsdu tiñ ñe 'dzin gyi gdeñ³³ dañ gsum mo //

¹ gdiñ B, brdeñ A

² zer A

³ gdiñ B, brdeñ A

⁴ gdiñ B, sdeñ A

⁵ gyis AB

⁶ gdiñ B, brdeñ A

⁷ B inserts la.

⁸ bśams A

⁹ rtor A

¹⁰ gdiñ B, sdeñ A

¹¹ B om.

¹² gra A

¹³ dgyegs A

¹⁴ gnan A

¹⁵ bdag A

¹⁶ 'phrin las B

¹⁷ gdiñ B, sdeñ A

¹⁸ gdiñ B, bsdeñ A

¹⁹ gdiñ B, bsdeñ A

²⁰ gyi AB

²¹ gdiñ B, bsdeñ A

²² btor A

²³ gdiñ B, bsdeñ A

²⁴ rgyan AB

²⁵ brtor A

²⁶ rjes A

²⁷ gdiñ B, bsdeñ A

²⁸ gyi AB

²⁹ brtor A

³⁰ ba'i AB

³¹ bsdeñ A

³² brtor A

³³ gdiñ B, bsdeñ A

(iv)¹⁵⁷ Further, there are three immediately (*'phral du*)¹⁵⁸ necessary acts (*dgos pa*) for the *mantra*-practitioner: <1> the three confidences (*gden*), which are necessary in the upper part (*stod du*), <2> the nine restrictions (*chiñs*), which are necessary in the middle part (*bar du*), and <3> the eleven nails (*gzer bu*), which are necessary in the lower part (*smad du*).

Among them, <1> the three confidences (*gden*), which are necessary in the upper part (*stod du*), are <1-1> the confidence of the view that overcomes, <1-2> the confidence of the [ritual] acts that are to be practised, and <1-3> the confidence of the torma rituals that are to be arranged.

<1-1> In the view that overcomes, [there are three:] ① by the view of the god who is visualized, one overcomes the foes and impeters of conceptual thought; ② by the view of the wisdom that appears, one overcomes the five poisons (*dug lña*)¹⁵⁹ of defilement; ③ by the view of the voidness that is correct, one overcomes the phenomenal world of appearance and existence.

<1-2> In the confidence of the acts that are to be practised, there are three: ① the confidence of faith in tantric and āgamic scriptures (*rgyud lun*), ② the confidence of the instructions (*man ñag*) by which one understands the meaning; ③ the confidence of the spontaneity [150a] of effort (*bya rtsol*).

<1-3> In the confidence of the torma rituals that are to be arranged, there are three: ① the confidence that the torma cakes of succession (*rgyun gyi gtor ma*)¹⁶⁰ pervades all the compassions; ② the confidence that the torma cake of ritual substance (*yo byad*) pervades the entire phenomenal world of appearance and existence (*snan srid*); ③ the confidence of contemplation, emanating and absorbing the torma cake of support (*rten gyi gtor ma = god*),¹⁶¹ which is the

¹⁵⁷ Cf. *bñi pa*, ANTG 255.3, ANTG2 361.3.

¹⁵⁸ Cf. *'phrul du*, ANTG 255.3, ANTG2 361.3.

¹⁵⁹ Five poisons: (1) *'dod chags*, (2) *že sdañ*, (3) *gti mug*, (4) *ña rgyal*, and (5) *phrag dog*.

¹⁶⁰ See *supra* n. 133.

¹⁶¹ See *supra* n. 133.

de la dmigs pa ^(A.40a9) rten ^(150a3) gyi gtor ma la / bca'¹ thabs ni **Kun 'dus**² las /
 dbyar³ gsum me tog gi spuñs gtor⁴ bca' //
 dgun gsum śa khrag gi rñubs gtor⁵ ^(150a4) bca'⁶ //
 ston gsum 'bru yi rgyun⁷ gtor⁸ bca' //
 dpyid⁹ gsum sman gyi mthun¹⁰ gtor bca' /
¹¹-ces so //⁻¹¹
 śes tshul ni lha dañ ¹²-gźal yas su⁻¹² śes par byas ^(150a5) la / ^(A.40a10) tshogs dañ
 sman rag dbul ciñ dbaṅ bskur¹³ ro // bdud rtsi dañ 'dod yon du śes par byas la /
 lha tshogs la mchod ciñ dños grub blaṅ / ^(150b1) dug dañ mtshon du śes par byas
 la / bgegs¹⁴ bskrad¹⁵ ciñ¹⁶ zor du 'phaṅ ño //
 gtoṅ¹⁷ thabs ni / **mKha'** ¹⁸ **'gro rin chen 'phreṅ rgyud**¹⁹ las /
 gtor ^(150b2) ma mi btaṅ mi ^(A.40b1) gzuṅ ste / gta'i gtor²⁰ ma btaṅ mi bya /

¹ ca A

² The passage in question is not found for the moment in the Kun 'dus itself, but a similar passage is found in its commentary, the 'Grel ñi (MT [=BTK] 191; 146.1-2).

³ g-yar A

⁴ btor A

⁵ btor A

⁶ ca A

⁷ skyus A, sgyus B

⁸ btor A

⁹ spyid A

¹⁰ 'thun A

¹¹ AB om.

¹² gźalsu B

¹³ skur AB

¹⁴ dgyegs A

¹⁵ srad A

¹⁶ bciñ A

¹⁷ gtaṅ A

¹⁸ 'Kha A

¹⁹ ≡ BK 176; 63.1-2: mi bzuṅ mi btoṅ de'i sel / yaṅ na rgyun gtor bzuṅ mi bya / rte'i (sic, read gta'i) gtor ma btaṅ mi bya / rgyun gtor naṅ bcas nub mo btaṅ / nub bcas naṅ par btaṅ par (sic, read bar) bya / te (sic, read re) re bcas śiṅ re re btaṅ /

²⁰ btor A

object (*dmigs pa*).

Among them, concerning the torma cake of the support (*rten gyi gtor ma*), which is the object (*dmigs pa*), its preparation method is explained in the "Compendium" (*Kun 'dus*):

<<[During] the three [months] of summer, one prepares the heaped torma cake of flowers. [During] the three [months] of winter, one prepares the inhaling torma cake of meat and blood. [During] the three [months] of autumn, one prepares the torma cake of succession (*rgyun gtor*) of grains. [During] the three [months] of spring, one prepares the harmonious torma cake of medicaments.>>.

Concerning the way of recognizing [the torma cake], one should recognize [it] as the god and the celestial palace, and, offering the collected cake [of fruit and butter] (*tshogs*)¹⁶² and medicaments (*smān*) and blood (*rag, rakta*),¹⁶³ one performs empowerment (*dbañ bskur*). One should recognize [it] as ambrosia (*bdud rtsi*) and desirable sense object (*'dod yon*), and, offering [them] to the assembly of gods, one obtains the *siddhi*-attainment (*dños grub, siddhi*). **[150b]** One should recognize [it] as poisons and weapons, and expelling the impeder, one throws it as a weapon.

Concerning the means of sending [the torma cake], as it is said in the "Treatise of the Jewary Garland of Dākiṇī" (*mKha' 'gro rin chen phreñ rgyud*): <<[There are cases where] one does not send, or hold the torma cake. One should not send the torma cake of the pledge (*gta'i gtor ma*).¹⁶⁴ One should not

¹⁶² See *supra* n. 132.

¹⁶³ The word *smān rag* stands for *smān dañ rakta*, "medicine and blood". It is also used with another element in the form of *smān rak gtor gsum*, "the medicine, the blood and the *gtor ma*, making three" (cf. note on *gtor ma*, *supra* n. 133). For illustrations of these ritual items, see Secret Visions, Plate 1, Nos. 26 (*sic*, read 27), 28, 29; Plate 2, Nos. 37, 38, 39; plate 10, Nos. 19-21; Plate 16, Nos. 11-13 et seq.

¹⁶⁴ Cf. Snellgrove (1967) glossary 297: *gtañ* (for *gtañ-chen*), a ritual bowl made from a skull and called "the great pledge" (see next item); 212.7 (see Fig. X n); next item = *gtañ ma* (J/Lex & Cs) = pledge 34.35, 110.11.

rgyun gyi gtor¹ ma bzuñ mi bya / rgyun gtor nañ bca'² nub dbul³ ciñ / nub
 (150b3) bcas⁴ nas ni nañ dbul⁵ lo // re re bcas śiñ⁶ re re 'bul /
 ces pas / rñiñ pa 'bul goñ du gsar⁷ pa bca' 'o⁸ //
 <2> gñis pa bar du dgos pa'i (150b4) chiñs dgu ni / (A.40b2) ❶ bskyed pa gžal yas
 kyi chiñs / yañs dog med pa'i gnad / ❷ tiñ ñe 'dzin 'phro 'du'i chiñs / mñon du
 gyur pa'i gnad⁹ / (150b5) ❸ gži¹⁰ lam 'bras bu'i chiñs / bye brag med¹¹ pa'i gnad /
 ❹ bskyed dañ rdzogs pa'i chiñs / sems su 'dus pa'i gnad / ❺ bzlas¹² pa sñags
 (151a1) kyi chiñs / lha sku gsal ba'i (A.40b3) gnad / ❻ bkye¹³ ba mgron¹⁴ gyi chiñs /
 dmigs su med pa'i gnad / ❼ bri ba dkyil (151a2) 'khor gyi chiñs / lha ru gsal¹⁵ ba'i
 gnad / ❽ snañ ba tshogs lam gyi chiñs / rol pa 'gag med kyi gnad / ❾ de dag
 thams cad tha (151a3) sñad tsam du btags pa las / don du rañ sems las mi gžan¹⁶
 pa'i chiñs / (A.40b4) sañs rgyas rañ gnas su yod pa'i gnad dañ dgu'o //
 <3> smad du (151a4) dgos pa'i gzer¹⁷ bu bcu gcig ni / ❶ bstod¹⁸ / ❷ bskul / ❸ bkye¹⁹

¹ rtor A

² cas A

³ 'phul A

⁴ cas A

⁵ 'phul A

⁶ ciñ A

⁷ gsam A

⁸ ca'o A

⁹ bnad A

¹⁰ bži A

¹¹ byed AB; cf. med ANTG 256.1, ANTG2 362.1

¹² zlas A

¹³ dge AB; cf. bkye ANTG 256.2, bkye' ANTG2 362.2

¹⁴ 'gron A

¹⁵ bsal A

¹⁶ žan A

¹⁷ zer A

¹⁸ btod A

¹⁹ bgye AB

hold the torma cake of succession (*rgyun gyi gtor ma*).¹⁶⁵ One prepares the the torma cake of succession (*rgyun gtor*) in the morning, and offers [it] in the evening. After having prepared [it] in the evening, one offers [it] in the morning. Preparing each one, one offers each one successively.>>, before one offers the old one, one prepares the new one.

<2> As for the second, namely the nine restrictions (*chiñs*) that are necessary in the middle part (*bar du*), ❶ as for the restriction of the celestial palace that is visualized, the crucial point (*gnad*) is that it is neither wide nor narrow (*yañs dog med pa*). ❷ As for the restriction emanating and absorbing the contemplation, the crucial point is to manifest [the contemplation]. ❸ As for the restriction of the base, the path, and the fruit (*gží lam 'bras bu*), the crucial point is the lack of distinction (*bye brag med pa*)¹⁶⁶ [among them]. ❹ As for the restriction of visualization and completion, the crucial point is to gather them in the mind (*sems su 'dus pa*). ❺ As for the restriction [151a] of the *mantra* that is recited, the crucial point is to visualize the body of the god. ❻ As for the restriction of the guests that are sent out (*bkye ba*), the crucial point is the absence of conceptualization (*dmigs su med pa*). ❼ As for the restriction of the *mañḍala* that is drawn, the crucial point is the visualization of gods. ❽ As for the restriction of the path of accumulation (*tshogs lam*) that appears, the crucial point is that the pleasure does not cease. ❾ While all these are established only conventionally (*tha sñad tsam du*), the restriction is that in meaning, [these are] not different from the own mind [of the practitioner], and the crucial point is that the Buddha is in his natural abode (*rañ gnas*).

<3> The eleven nails (*gzer bu*) that are necessary in the lower part (*smad*

¹⁶⁵ See *supra* n. 133.

¹⁶⁶ Cf. ANTG 256.1 and ANTG2 362.1: *bye brag med pa'i gnad* (the crucial point is the lack of distinction).

/ ④ rbad¹ / ⑤ dgug² / ⑥ gdab³ / ⑦ sgral / ⑧ mnan⁴ / ⑨ sreg / ⑩ 'phan / ⑪
ma 'grub⁵ pa la spogs⁶ (151a5) pa dañ bcu gcig go //

de la ① rgyan dañ cha lugs mos gus dad pas bstod⁷ / ② gdams⁸ (A.40b5) ste
gnad la bor la skul / ③ khyab pa spyi rgyug gi (151b1) pho ña rañ sems la bkye⁹ /
④ stoñ ñid ye śes kyi pho ña ma¹⁰ rig gti¹¹ mug la rbad¹² / ⑤ tiñ 'dzin gsal¹³ ba'i
gnad¹⁴ kyis dgug¹⁵ / ⑥ rtogs pa'i lta (151b2) bas bon ñid dbyiñs su gdab¹⁶ / ⑦ thugs
rje śugs kyis rnam rtog sgral / (A.40b6) ⑧ log rtog 'khrul pa'i mgo¹⁷ gnan / ⑨ ñon
moñs pa ye śes (151b3) me yis sreg¹⁸ / ⑩ 'khor ba'i sdug bsñal mya ñan las 'das
par 'phan / ⑪ ma 'grub¹⁹ pa la spogs pa ni / de rnams kyi²⁰ don ma 'grub (151b4) na
/ bsñen²¹ sgrub skyar la sgrub po //

ces pa rnams ni sÑan rgyud²² las bśad²³ do // (A.40b7)

[II-3] gsum pa spyod mkhan ni / sNags sñan rgyud²⁴ las bžir²⁵ bśad de²⁶ / (151b5)

-
- ¹ sbad A
² gug A
³ bdab A
⁴ bnan A
⁵ grub B, brub A
⁶ sogs B
⁷ gdod A
⁸ bdams A
⁹ kye A
¹⁰ la la B
¹¹ rti A
¹² sbad A
¹³ bsal A
¹⁴ bnad A
¹⁵ dkug A
¹⁶ btab A
¹⁷ 'go B
¹⁸ sre A
¹⁹ grub B
²⁰ gyi AB
²¹ sñen A
²² N.I.
²³ śad A
²⁴ N.I.
²⁵ bśir A
²⁶ te A

du) are ① praise (*bstod*),¹⁶⁷ ② exhortation (*bskul*),¹⁶⁸ ③ sending out [the attendants] (*bkye*),¹⁶⁹ ④ urging on (*rbad*), ⑤ summoning (*dgug*),¹⁷⁰ ⑥ striking (*gdab*),¹⁷¹ ⑦ enforcedly releasing (*sgral*), ⑧ suppressing (*mnan*),¹⁷² ⑨ burning (*sreg*),¹⁷³ ⑩ projecting (*phan*), ⑪ performing again in case of incompleteness (*ma 'grub pa la spogs pa*).

Among them, ① One praises the ornaments (*rgyan*) [of the god], the fashion (*cha lugs*) [of the god], with respect (*mos gus*) and devotion (*dad pa*). ② One exhorts the instructions, namely the essential advice [how properly to perform the ritual] (*gnad la bor*). ③ One sends out to one's mind the messenger, [151b] who pervades and runs everywhere (*khyab pa spyi rgyug*). ④ One urges (*rbad*) the messenger of the wisdom of voidness against the obscurity (*gti mug*) of ignorance (*ma rig*). ⑤ One summons [the vital force of the foe] by the crucial point of clear contemplation. ⑥ One strikes [the vital force of the foe] in the sphere of Bon-ness by the view of thought. ⑦ One liberates [one's own] thought (*rnam rtog*) by the force of compassion. ⑧ One suppresses the head (*mgo*) of erroneous wrong thought (*log rtog*). ⑨ One burns the defilements with the fire of wisdom. ⑩ One projects the sufferings of the transmigration to the nirvāṇa. ⑪ Concerning performing again in case of incompleteness, when the aim of these [processes] is not achieved, one again performs veneration-realization (*bsñen sgrub*). The above [processes] are explained in the "Treatise of the Oral Tradition" (*sñan rgyud*).

[II-3] As for the third, namely the practitioners (*spyod mkhan*), [they are] explained as four in the "Treatise of Oral Tradition of Mantra" (*sñags sñan*

¹⁶⁷ Cf. BGSB 119b5 = BGSBTr (2009) 86-87 (= *54-*55).

¹⁶⁸ Cf. BGSB 119b5 = BGSBTr (2009) 86-87 (= *54-*55).

¹⁶⁹ Cf. BGSB 119b5 = BGSBTr (2009) 86-87 (= *54-*55).

¹⁷⁰ Cf. BGSB 119b5 = BGSBTr (2009) 86-87 (= *54-*55).

¹⁷¹ Cf. BGSB 119b5 = BGSBTr (2009) 86-87 (= *54-*55).

¹⁷² Cf. BGSB 119b5 = BGSBTr (2009) 86-87 (= *54-*55).

¹⁷³ Cf. BGSB 119b5 = BGSBTr (2009) 86-87 (= *54-*55).

[II-3-1] sñags pa rab la 'char¹ lugs lña² ste / ① sems can thams cad sañs rgyas su 'char³ te⁴ / gží'i⁵ sañs rgyas⁶ rañ chas su yod pa'i gnad / ^(152a1) ② snañ ba thams cad bon skur 'char te / lam ye śes bsgrod⁷ med du yod pa'i gnad / ③ gnam ri sa ^(A.40b8) brag yi⁸ dam gyi ^(152a2) lhar⁹⁻¹ char te⁻⁹ / 'bras bu ye śes lhun rdzogs su yod pa'i gnad / ④ sdug bsñal thams cad bde¹⁰ bar 'char te / snañ ba sna tshogs ^(152a3) lam du khyer ba'i gnad / ⑤ ñon moñs thams cad ye śes su 'char¹¹ te / rañ byuñ ye śes rañ chas su yod pa'i ¹²⁻gnad do //¹²

[II-3-2] sñags pa¹³ 'briñ la ^(152a4) gsal¹⁴ ^(A.40b9) ba lña ste / ① stoñ gsum lha'i gźal¹⁵ yas su gsal te¹⁶ / gźal yas khañ la yañs dog med pa'i gnad / ② rañ lus lha ru ^(152a5) gsal¹⁷ bas / bar chod bgegs¹⁸ kyis¹⁹ mi tshugs pa'i gnad / ③ phyi snod kyi²⁰ 'jig rten gtor²¹ gźoñ du bsams pas / snod la bzañ²² ñan ^(152b1) med pa'i gnad²³ / ④ snañ srid dam ^(A.40b10) rdzas su gsal²⁴ bas / dam can la 'khu ldog mi yon ba'i gnad / ⑤ gnas lugs stoñ pa ñid du ^(152b2) gsal²⁵ bas / sañs rgyas gźan²⁶ nas mi tshol ba'i ²⁷⁻gnad do //²⁷

[II-3-3] sñags pa tha ma la bzuñ ba rnam pa lña ste / ① 'phrin las gyer du ^(152b3)

-
- ¹ mchar A
 - ² sña A
 - ³ mchar A
 - ⁴ ste A
 - ⁵ bží'i A
 - ⁶ AB insert su.
 - ⁷ sgrod A
 - ⁸ yid AB
 - ⁹ mchar ste A
 - ¹⁰ bde' A
 - ¹¹ mchar A
 - ¹² gnod / B
 - ¹³ B om.
 - ¹⁴ bsal A
 - ¹⁵ źal A, źyal B
 - ¹⁶ ste A
 - ¹⁷ bsal A
 - ¹⁸ dgyegs A
 - ¹⁹ gyi A, kyi B
 - ²⁰ gyi A
 - ²¹ btor A
 - ²² zañ A
 - ²³ bnad A
 - ²⁴ bsal A
 - ²⁵ bsal A
 - ²⁶ źun A
 - ²⁷ gnad / B

rgyud):

<<[II-3-1] For the superior *mantra*-practitioner (*sñags pa rab*) there are five modes of arising (*'char lugs*). ① All the sentient beings arise as Buddha: the crucial point is that the basic Buddha (*gží'i sañs rgyas*) exists intrinsically (*rañ chas su*). [152a] ② All appearances arise as the body of Bon (*bon sku*): the crucial point is that wisdom as the path exists without being travelled on (*bsgrod med du*). ③ The sky, mountains, the earth, and rocks arise as tutelary gods (*yi dam gyi lha*): the crucial point is that wisdom as result exists as spontaneously perfect. ④ All sufferings (*sdug bsñal*) arise as pleasure (*bde ba*): the crucial point is to take various appearances as the path. ⑤ All the defilements arise as wisdom: the crucial point is that self-occurring wisdom (*rañ byuñ ye ses*) exists intrinsically (*rañ chas su*).

[II-3-2] For the middle *mantra*-practitioner (*sñags pa 'briñ*) there are five visualizations (*gsal ba*). ① One visualizes the three thousand fold world as the celestial palace of the gods: the crucial point is that the celestial palace has neither wide nor narrow [dimension]. ② As [the practitioner] visualizes his own body (*rañ lus*) as god, the crucial point is that the impeder cannot settle the obstacles. ③ As [the practitioner] prepares (*bśams pa*) the external environment world (*snod kyi 'jig rten*) as the vessel of the tormas (*gtor gźoñ*), the crucial point is that there is no [difference in quality,] good or bad, [152b] for the vessel (*snod*). ④ As [the practitioner] visualizes the phenomenal world of appearance and existence as a sacred substance (*dam rdzas*), the crucial point is that there will be no anger (*'khu ldog*) in the protector god (*dam can*). ⑤ As [the practitioner] visualizes the fundamental nature (*gnas lugs*) as void, the crucial point is not to search for the Buddha from another place.

[II-3-3] For the inferior *mantra*-practitioner (*sñags pa tha ma*) there are five kinds of apprehensions (*bzuñ ba*). ① He apprehends the ritual acts (*'phrin las*) as ritual chant (*gyer*). ② He apprehends the *mantra* and the seed *mantra* as his

bzuñ ba / ② sñags dañ sñiñ po rañ rgyud du bzuñ ^(A.40b11) ba / ③ rdzas śa
 khrag tu bzuñ ba / ④ lha rags pa ther zug du bzuñ ba / ⑤ yi¹ dam 'jig rten
^(152b4) par bzuñ ba ste / lta ba'i² gnad ma khrol ba'i skyon no //
 [II-3-4] re ba la ma rtogs pa'i sñags pa ni / ① 'phrin las blo zin la re ba / ②
 sñags ^(152b5) gañ soñ la re ba / ③ rdzas gtor chuñ la re ba / ④ lha ri 'go ^(A.40b12)
 la re ba / ⑤ dños grub 'jig rten gyi lha la re ba / de ³rnams⁻³ ni ^(153a1) sñags⁴
 la re yañ ma rtogs pa'o //
⁵ces so⁻⁵ //

[[8] ye gśen theg pa]

[8] brgyad⁶ pa ye gśen⁷ ni / ye ji bzin gyi don bsgoms⁸ pas ye gśen ^(153a2) no
 // de la gsum te / [I] gži⁹ gtañ¹⁰ la dbab pa / [II] lam ñams su blañ ba / [III]
 'bras bu mñon du gyur pa'o //
 [I] dañ po ni 'Grel¹¹ ñi¹² las /
 gži¹³ bya ^(153a3) ba ¹⁴ gud¹⁵ na ^(A.41a1) yod pa ma yin te / kun gži¹⁶ byañ chub
 kyi sems 'khor 'das kun¹⁷ gyi gžir¹⁸ gyur ba la bya'o //
 ces so //
 gži'i¹⁹ ño bo ltar gyi ^(153a4) śes pa luñ ma bstan 'di ka rañ ces **Dran**²⁰ **pas**
 gsuñs²¹ so // de 'khor 'das thams cad 'byuñ ruñ gi spyi gži²² yin pas kun gži²³
 žes bya ^(153a5) ste / **mDo**²⁴ las /

¹ yid AB

² bas A

³ ni re ba A

⁴ gañ B

⁵ žes pa'o B

⁶ rgyad A

⁷ bśen A

⁸ sgoms A

⁹ bži A

¹⁰ gdan B, rtan A

¹¹ 'brel A

¹² 'Grel ñi (abbr. GN), MT (= BTK) 191; 25.2-3.

¹³ bži A

¹⁴ GN inserts na.

¹⁵ bdud A, gu GN

¹⁶ bži A

¹⁷ thams cad GN

¹⁸ bžir A, gži ru GN

¹⁹ bži'i A

²⁰ gran A

²¹ bsuñs A

²² bži A

²³ bži A

²⁴ = gZer mig (abbr. ZM), 730.13-14.

own mind-stream (*ran rgyud*). ③ He apprehends the ritual objects (*rdzas*) as meat and blood. ④ He apprehends the coarse god (*lha rags pa*) as unchanging (*ther zug*). ⑤ He apprehends the tutelary god (*yi dam*) as mundane (*'jig rten pa*). [These are] faults [involving] not knowing (*khrol ba*) the crucial point of the view.

[II-3-4] *Mantra*-practitioners who hope but do not understand are: ① those who hope to memorize the ritual acts; ② those who hope how to recite the *mantra* as many times as possible; ③ those who hope that the ritual substance is a small torma cake; ④ those who hope that the god is on the top of the mountain¹⁷⁴; ⑤ those who hope for accomplishment (*dños grub, siddhi*) from the mundane god (*'jig rten gyi lha*). These [*mantra*-practitioners], even if they have hope [153a] regarding the *mantra*, do not understand.>>.

[[8] The Vehicle of the Primeval gŚen (*ye gśen theg pa*)]

[8] As for the eighth, namely the [Vehicle of] the Primeval gŚen (*ye gśen theg pa*), [it is called *ye gśen*, because one meditates on the meaning as it was primevally (*ye ji bžin gyi don*). For this [vehicle] there are three [topics]: [I] determination of the base (*gži*), [II] practice of the path (*lam*), [III] actualization (*mñon du gyur pa*) of the result (*'bras bu*).

[I] As for the first, [namely the base (*gži*),] it is said in the "Sun [Ray] Commentary" (*'Grel űi*):

<<What is called "base" (*gži*) does not exist separately. It means "base of all" (*kun gži*), namely the thought of enlightenment (*byañ chub kyī sems*), which has become the base of all transmigration and emancipation (*'khor 'das*).>>.

"It is just neutral (*luñ ma bstan*) consciousness like the basic nature (*gži'i ño*

¹⁷⁴ The meaning of this sentence remains uncertain.

kun dañ gži¹ gñis^(A.41a2) 'brel ba'i nus mthu² las //
³bzañ po yon tan⁻³ gyi nam par śes pa dañ //
⁴ñan pa skyon⁻⁴ gyi nam^(153b1) par śes pa⁵ byuñ⁶ //
ces dañ / **g-Yuñ druñ yañ rtse⁷** las /
'khor 'das gñis su med pa'i mtha' //
kun gži⁸ luñ ma bstan la thug //
ces so //^(153b2)
'khor 'das 'byuñ yañ / 'khor 'das^(A.41a3) gañ gi yañ / mtha' ma reg pas / gnas
pa gži'i⁹ sañs rgyas so // **mDo luñ gsañ¹⁰ ba¹¹** las //^(153b3)
'khor dañ¹² myañ 'das med pa'i sñon rol na //
yañ mes sñā rtogs **Kun tu¹³ bzañ po byuñ¹⁴** //
de ni sañs rgyas kun gyi phyi mes yin^(153b4)
ces so //
de yañ rtogs na sañs rgyas kyi grol¹⁵ ^(A.41a4) gži¹⁶ ma rtogs sems can gyi 'khrul
gži¹⁷ ste / **sGron zer¹⁸ 19** las /
rtogs pas²⁰ ^(153b5) **Kun bzañ** ye sañs rgyas //
ma rtogs khamś gsum sems can 'khrul //
ces dañ / **Luñ drug²¹** las /
'di rtogs rnams ni^(154a1) sañs rgyas yin //
'di ma rtogs na sañs rgyas med //
ces so // des na ño bo gañ du yañ mi 'gyur / ²²bdañ yañs⁻²² su^(A.41a5 ; 154a2) gnas
pa ni gži²³ ka dag skye med do // de ma 'gags rol pa'i rtsal sna tshogs su śar ba

¹ bži A

² 'thu A

³ ñan pa skyon ZM

⁴ bzañ po yon tan ZM

⁵ ZM inserts dañ gñis.

⁶ 'byuñ ZM

⁷ N.I.

⁸ ži A

⁹ bži'i A

¹⁰ bsañ A

¹¹ N.I. The text itself is not identified. It is cited in the gTan tshigs gal mdo rig pa'i tshad ma 52.3, where another passage is cited under the name of this text. On the other hand, exactly the passage as here is cited in the gTan tshigs gal mdo rig pa'i tshad ma 110.3 under the title of the g-Yuñ druñ sñiñ po ñag gcig rgyud: g-Yuñ druñ sñiñ po ñag gcig rgyud las // 'khor dañ mya ñan 'das med sñon rol du // yañ mes ña (*sic*) rtogs Kun tu bzañ po byuñ // de ni sañs rgyas kun gyi phyi mes yin //. This problem is still unsolved. Probably Tre ston rgyal mtshan dpal did not cite the passage in question directly from the mDo luñ gsañ ba, but from another text where this passage was cited.

¹² 'das AB

¹³ du AB

¹⁴ 'byuñ AB

¹⁵ brol A

¹⁶ ži A

¹⁷ bži A

¹⁸ gzer B

¹⁹ N.I.

²⁰ pa'i A

²¹ BK 174; 121.1-2.

²² bdañ sañs A; da rañ sa sañs B

²³ bži A

bo ltar)," said **Dran pa [nam mkha']**.¹⁷⁵ As it is the general base from which all transmigration and emancipation (*'khor 'das*) can occur, it is called the "base of all" (*kun gži*). It is said in the "*Sūtra*[, Peg-Eye]" (***mDo [gZer mig]***):

<<By the power of the combination of two [elements, namely], "all" (*kun*) and "base" (*gži*), the good consciousness of good qualities and the bad consciousness of faults **[153b]** have come forth.>>,

and in the "Further Summit of the Swastika" (***g-Yuñ druñ yañ rtse***):

<<At the extremity, where there is no dichotomy of transmigration and emancipation, one reaches the neutral "base of all" (*kun gži*).>>.

Even though transmigration and emancipation occur, the one who abides without reaching the extremity of either transmigration or emancipation, is the basic Buddha (*gži'i sañs rgyas*). It is said in the "Secret Scripture" (***mDo luñ gsañ ba***):

<<In a previous time, when transmigration and emancipation did not exist, the great ancestor (*yañ mes*) the first enlightened (*sñā rtogs*) Kun tu bzañ po arose. He is the common ancestor of all the Buddha.>>.

Moreover, when one is enlightened, that is the base of deliverance. When one is not enlightened, that is the base of error of beings. It is said in the "Rays of the Lamp" (***sGron zer***):

<<When one is enlightened, he is Kun [tu] bzañ [po], the primeval Buddha. When one is not enlightened, he is an erroneous being of the three worlds.>>,
and in the "Six Āgama" (***Luñ drug***):

<<Those who understand this **[154a]** are Buddha. When one does not understand this, he is not a Buddha.>>.

Therefore, abiding as expanding and open (*bdal yañs*), without becoming any essence, is the base (*gži*) that is primordially pure (*ka dag*) and beyond birth (*skye med*). The fact that it appears as various skills of pleasure without

¹⁷⁵ See n. 18 in *supra* p. * 159.

ni gži¹ lhun grub² 'gag med do // **Nam** ^(154a3) **mkha' rtsol 'das**³ las /
 gži⁴ ni 'gyur med chen por ñes //
 rtsal śar rol pa ma ñes 'gyur //
 de yañ gži⁵ las ma 'das phyir // ^(154a4)
 rañ rgyud ñes med ^(A.41a6) ma yin med /
 ces so // rtsal de sañs rgyas la sku dañ ye śes su 'char⁶ / sems can lus dañ bag
 chags ^(154a5) su 'char te / **Ma rgyud thugs rje ñi ma**⁷ las /
 kun gži⁸ sems kyi cho 'phrul las //
 sañs rgyas sku⁹ dañ ¹⁰-ye śes⁻¹⁰ so //
 sems can ^(154b1) lus dañ bag chags so //
 ces so // de gñis ño bo la bzañ ñan med / dus la sña phyi med la¹¹ / gži skye
 'gag ^(A.41a7) gñis med do¹² // **'Grel ñi** ^(154b2) las /
 gži¹⁴ ka¹⁵ dag skye med / gži¹⁶ lhun grub 'gag med / gñis ¹⁷-ni /⁻¹⁷ 'char lugs
 las¹⁸ mtshon pa las /¹⁹ ño bo ²⁰-dbye ba⁻²⁰ med do²¹
 ces ^(154b3) dañ / **Señ ge sgra sgrogs**²² las /
 'dug pa dus dañ rañ bžin gcig²³ /
 ces so //
 de la gnas²⁴ pa gži'i²⁵ sañs rgyas zer te / 'jag ma'i srin bu ^(154b4) man chad kun
^(A.41a8) la khyab par gnas so // **mDo Pad ma dri med**²⁶ las /
 de bžin ñid ye ji bžin gyi sñin po'o²⁷ // 'gro ba kun la rañ bžin ^(154b5) gyis²⁸

-
- 1 bži A
 2 brub A
 3 N.I.
 4 bži A
 5 bži A
 6 mchar A
 7 N.I. See "Ma rgyud thugs rje ñi ma" in Index of BGSB (2007).
 8 bži A
 9 ku A
 10 sems B
 11 B om.
 12 B om.
 13 'Grel ñi (abbr. GN), MT (= BTK) 191; 26.4.
 14 bži A
 15 dka' GN
 16 bži A
 17 GN om.
 18 la GN
 19 GN om.
 20 dbye' ba A, dbyer GN
 21 pa'o GN
 22 BK 175; 201.5.
 23 cig A
 24 bñas A
 25 ži'i A
 26 N.I.
 27 po B
 28 gyi AB

ceasing (*ma 'gag*) is the base (*g'zi*) that is spontaneous (*lhun grub*) and beyond ceasing (*'gag med*). It is said in the "Effortless Space" (*Nam mkha' rtsol 'das*):
 <<The base (*g'zi*) is determined as great unchanging. When skill (*rtsal*) appears, [its] pleasure (*rol pa*) becomes indetermined. But, because it (= skill) is not beyond the base, the [practitioner's] own mind-stream (*rañ rgyud*) is neither determined nor indetermined.>>.

That skill (*rtsal*) appears for the Buddha as the sacred body (*sku*) and wisdom (*ye śes*), and for the sentient beings (*sems can*) as the ordinary body (*lus*) and impregnation (*bag chags*). It is said in the "Mother Tantra, Sun of Compassion" (*Ma rgyud thugs rje ñi ma*):

<<The "base of all" (*kun g'zi*) is, according to the miracle (*cho 'phrul*) of the mind, the sacred body and wisdom of the Buddha, and [154b] the ordinary body and impregnation of sentient beings (*sems can*).>>.

There is no [distinction between] good and bad in the nature of these two (= *kun g'zi* and *rtsal*), and there is no temporal [difference between] early and late [for them]. The base (*g'zi*) is devoid of the dichotomy of birth and cessation (*skye 'gag*). It is said in the "Sun [Ray] Commentary" (*'Grel ñi*):

<<The base (*g'zi*) is primordially pure (*ka dag*) and is devoid of birth. The base (*g'zi*) is spontaneous and is devoid of cessation. [These] two [aspects] are illustrated by the mode of arising (*'char lugs*), but there is no difference in its nature.>>.

and in the "Roar of the Lion" (*Señ ge sgra sgrogs*):

<<The [mode of] being (*'dug pa = g'zi*) is unique in time and self-nature.>>.

What resides in it is called the basic Buddha (*g'zi'i sañs rgyas*) and exists pervading everything down even to the worms on the blades of grass (*'jag ma'i srin bu*). It is said in the "Sūtra of the Immaculate Lotus" (*mDo Pad ma dri med*):

<<Thusness (*de b'zin ñid*) is the essence (*sñin po*) of the primordial state of

ye nas gnas
ces so //
'o na 'khor 'das gñis khyad med du 'gyur že na / khyad che ste **Gab**¹ **pa**² las /
de rtogs³ ma rtogs⁴ khyad par^(155a1) che⁵ /
ces dañ '**Grel**⁶ **ñi**⁷ (A.41a9) las /
sañs rgyas la ño bor⁸ khyab la⁹ / sems can la¹⁰ 'byuñ ruñ du khyab pas¹¹ /
¹²skyon med⁻¹²
ces so // ^(155a2) **sGron ma dgu skor**¹³ las /
sañs rgyas ma rig ma spañs sems can ye śes can /
ces pa'i **rTsa 'grel**^{14 15} las /
sañs rgyas la ma rig ^(155a3) pa rañ chas su yod **de**¹⁶ ma sgribs¹⁷ / sems can la
ye śes rañ chas su yod ^(A.41a10) **de**¹⁸ ma mthoñ /
ces so //
gal te gži¹⁹ de rtogs pas sañs rgyas ^(155a4) thob bam ²⁰**mi thob / thob na**⁻²⁰ 'bad
mi dgos par 'gyur la / mi thob na de rtogs²¹ tsam na / mñon sañs rgyas / ces pa
dañ 'gal lo že na ^(155a5) rtogs²² pas²³ lam gyi sañs rgyas ni thob la / mthar²⁴ thug
'bras bu'i sañs rgyas ni mi thob **žes**²⁵ smra'o // ^(A.41a11)
lam gyi sañs rgyas ci že na ^(155b1) **Me ri skyed mi dgos kyi 'grel**^{26 27} las /

¹ ga A

² Gab pa (abbr. GP), BK 172; 3.1-2.

³ brtogs A

⁴ rtog GP

⁵ can GP

⁶ 'brel A

⁷ ≙ 'Grel ñi (abbr. GN), MT (= BTK) 191; 26.6-27.1.

⁸ bo ñid du GN

⁹ pa 'khrul pa med GN

¹⁰ B om.

¹¹ pa 'khrul pa yod do GN

¹² GN om.

¹³ N.A.

¹⁴ 'brel A

¹⁵ N.A.

¹⁶ ste A, te B

¹⁷ sribs A

¹⁸ te A

¹⁹ bži A

²⁰ mi thob / A, mi thob na B

²¹ btogs A

²² gtogs A

²³ pa A

²⁴ mtha' A

²⁵ že AB

²⁶ 'brel A

²⁷ N.I.

being just as it is (*ye ji bžin*). It exists in all beings by its very nature (*rañ bžin gyis*) primordially (*ye nas*).>>.

[Objection:] Well then, there would be no difference between the two things, namely transmigration and emancipation (*'khor 'das*).

[Answer:] There is a great difference, [as] it is said in the ""Hidden Text" (*Gab pa*):

<<There is a great difference, whether one understands it, [155a] or not.>>, and in the "Sun [Ray] Commentary" (*'Grel ñi*):

<<[The base (*gži*)] pervades the Buddha in its very nature (*ño bor*) and pervades the beings with the possibility of becoming [the Buddha] (*'byuñ ruñ*). Therefore, there is no fault.>>.

It is said in the Circle of the Nine Lamps" (*sGron ma dgu skor*):

<<The Buddha does not reject ignorance (*ma rig*). Sentient beings have wisdom.>>.

and to the "Basic Commentary" (*rTsa 'grel*) on it, it is said:

<<In the Buddha, ignorance exists intrinsically, but he is not obscured. In sentient beings, wisdom exists intrinsically, but they do not see.>>.

[Objection:] By understanding it (= *gži*), does one obtain enlightenment, or not? If one obtains it, the effort [to become the Buddha] would be unnecessary. If one does not obtain it, it would be contradictory to the statement: "When one just understands it, that is manifest enlightenment (*mñon sañs rgyas*)."¹⁷⁶

[Answer:] It means that by understanding one obtains the enlightenment of the path, but not the ultimate enlightenment of the result.

[Objection:] What then is the enlightenment of the path?

¹⁷⁶ This is the passage of the "Six Āgama" (*Lun drug*: BK 174; 129.7) cited in BGSB 63b5. The passage of the citation of the *Luñ drug* here (*de rtogs tsam na mñon sañs rgyas*) is exactly the same as the previous citation in BGSB 63b5, but the text is slightly different in the *Luñ drug* itself: *rtogs pa'i dus na mñon sañs rgyas*.

gži¹ rañ bžin lhun grub kyi sañs rgyas / ma rtogs pa mñon gyur gyi sañs
rgyas /

ces so // ^(155b2)

[II] gñis pa ni / 'Grel ñi² las /

lam ni gži³ rtogs pa'i⁴ thabs ⁵lta sgom mo⁵

ces pas / 'di la gñis te / [II-1] lam bye brag ^(155b3) tu sgom pa dañ / ^(A.41a12) [II-2]
sgom ñams spyir bstan⁶ pa'o //

[II-1] dañ po ni [II-1-a] ži gnas dañ / [II-1-b] lhag mthoñ⁷ dañ / [II-1-c] zuñ⁸
'brel du sgom pa'o //

[II-1-a] dañ po [II-1-a-1] mtshan ^(155b4) bcas⁹ thabs kyi khrid¹⁰ / [II-1-a-2]
mtshan med šes rab kyi khrid do //

[II-1-a-1] dañ po ni šion 'gro spyi ru rgyug pa'i skyabs sems bya / sgrib pa
sbyañ phyir ^(155b5) khrus bya / tshogs ^(A.41a13) bsags phyir ma 'dal 'bul / bar chad
sel phyir¹¹ gtor ma btañ / byin rlabs 'byuñ phyir¹² gsol ba gdab¹³ / ^(156a1)

¹ bži A

² 'Grel ñi (abbr. GN), MT (= BTK) 191; 107.6.

³ ži A

⁴ par byed pa'i GN

⁵ la bya'o GN

⁶ stan A

⁷ 'thoñ A

⁸ bzuñ A

⁹ cas A

¹⁰ 'khrid A

¹¹ ciñ A

¹² žiñ A

¹³ 'dab A

[Answer:] It is said [155b] in the "Commentary on the Unnecessity of Visualizing the Fire Mountain" (*Me ri*¹⁷⁷ *skyed mi dgos kyi 'grel*):

<<The base (*gži*) is the enlightenment of spontaneous nature (*rañ bžin lhun grub sañs rgyas*). When one does not understand it (= *gži*), that is manifest enlightenment.¹⁷⁸>>.

[II] As for the second [= the path (*lam*)], as it is said in the "Sun [Ray] Commentary" (*'Grel ŋi*):

<<The path is the means to understand the base (*gži*), namely view (*lta*) and meditation (*sgom*).>>.

in this there are two [sub-topics], [II-1] meditation of the particular path and [II-2] a general exposition of meditative experience (*sgom ŋams*).

[II-1] As for the first, [there are three sub-sub-topics], [II-1-a] *śamatha* quietude (*ži gnas*), [II-1-b] *vipaśyanā* insight (*lhag mthoñ*), and [II-1-c] meditation in union (*zuñ 'brel du sgom pa*).

[II-1-a] As for the first (= *ži gnas*), there are [II-1-a-1] the guide of means (*thabs kyi khrid*) with characteristics (*mtshan bcas*) and [II-1-a-2] the guide of intelligence (*śes rab kyi khrid*) without characteristics (*mtshan med*).

[II-1-a-1] As for the first (= *mtshan bcas thabs kyi khrid*), as preliminary practice (*snön 'gro*)¹⁷⁹ one should take refuge and arouse the thought of enlightenment (*skyabs sems*),¹⁸⁰ which are generally valid. One should do the cleansing ritual (*khruś*) in order to purify the obscurations (*sgrib pa*). One offers the three-dimensional *mañḍala* (*ma 'dal*) in order to gather the accumulations (*tshogs*). One sends out the torma cake in order to remove the

¹⁷⁷ For *Me ri*, see also Minpaku Lexicon 191: *me ri* = *žañ zuñ 'ja' lus ñer bži'i thugs dam mdzad pa'i snags chog dañ / de'i yi dam* / = *Me ri*, a Tantric ritual practised by the twenty-four yogins, Rainbow Bodies of Zhang-zhung; the tutelary deity of that practice. For a painting of the deity *Me ri*, see Kvaerne (1995) Plate 31.

¹⁷⁸ The translators are not sure whether this answer makes sense.

¹⁷⁹ Cf. Main part (*dños bži*), in BGSB 156a1.

¹⁸⁰ In the sense of *skyabs su 'gro ba* and *byañ chub sems bskyed*.

dños gži¹ sems 'dzin la / **Man ñag doñ² sprugs³** las / ① yeñs la bor la bzuñ
ba dañ / ② 4-'phrañ du bsgug^(156a2) par⁻⁴ bzuñ ba dañ / ③ rdzas la khrid la bzuñ
ba dañ / (A.41b1) gsum du gsuñs⁵ so //

① dañ po ni / dbañ po rab la sems ma yeñs par glod⁶ nas^(156a3) 'jog⁷ pa'o //

② gñis pa ni / dbañ po 'briñ la rtsa gsum la thig le rgyu ba la sems btod
pa'am / bde ba ños 'dzin lta^(156a4) bu'o //

③ gsum pa ni / tha ma rdzas la 'dzin te / **Rig pa gser⁸ gyi luñ non⁹** las / yi¹⁰
ge gsum^(A.41b2) mtshan ma gsum / lha^(156a5) sku gsum dañ rdzas dgur¹¹ gsuñs
te⁻¹¹ / gdab pa'i thig le las gsum te / ❶ sku¹² tsa ka⁻¹² li ni / **Kun bzañ** / ❷ gsuñ

¹ bži A

² bdoñ A

³ BK 175; Passage N.F. See "Doñ sprugs" in Index of BGSG (2007).

⁴ 'grañ bu dog par A

⁵ bsuñs A

⁶ rlod A

⁷ 'jogs AB

⁸ bser A

⁹ BK 172; 312.1, 311.3.

¹⁰ yig B

¹¹ bsuñs ste A

¹² tsag B

obstacles (*bar chad*). One prays (*gso ba gdab*) so that the blessing (*byin rlabs*) occurs.

The main part (*dños gži*) [156a] is the concentration of the mind (*sems 'dzin*), and it is explained as [consisting of] three [types] in the "Stirring up the Pit of Instruction" (*Man ñag doñ sprugs*): ① concentration (*bzuñ ba*) on the rejection (*bor*) of distraction (*yeñs*); ② concentration [like] waiting for (*bsgug pa*) in the dangerous passage (*'phrañ*), ③ concentration for guidance concerning the ritual materials (*rdzas*).

① First, in the case of the [practitioner of] superior capacity (*dbañ po rab*), one settles the mind [in meditation], staying relaxed (*glod*) and not distracted.

② Second, in the case of the [practitioner of] middle capacity (*dbañ po 'brin*), one fastens the mind on a drop (*thig le*) which moves in three veins (*rtsa gsum*),¹⁸¹ or it is like the recognition (*ños 'dzin*) of bliss (*bde ba*).

③ Third, in the case of the [practitioner of] inferior [capacity] (*tha ma*), one concentrates on the ritual materials (*rdzas*). In the "Golden Earring of Awareness" (*Rig pa gser gyi luñ non*) it is said that the syllables (*yi ge*) are three, the characteristics (*mtshan ma*) are three, the sacred bodies of the Buddha are three: [in this way] the ritual materials (*rdzas*) are nine. From the planted drop occur three [things]: ❶ the sacred body (*sku*) [in the form of] *tsa ka li*¹⁸² is Kun [tu] *bzañ po*; ❷ the sacred speech (*gsun*) [in the form of] a seed syllable is [156b] "A"; ❸ the sacred mind (*thugs*) [in the form of] a sacred attribute (*phyag mtshan*) is the crystal *swastika* just the size of a barley grain

¹⁸¹ Three veins (*rtsa, nāḍī*): middle vein (*dbu ma, avadhūṭī*), left vein (*rkyañ ma, lalanā*), and right vein (*ro ma, rasanā*).

¹⁸² The *tsakali* are normally miniature paintings used as aids to the visualization of deities in the *bskyed rim* practices. They are items that a practitioner must have. The *tsakali* item belongs to the second step of the 18 branches of realization, see ANTG 251.3 and ANTG2 357.2. They are usually placed in the *maṇḍala* of the deity, Cf. Secret Visions, Plates 1/7; 2/19; 4/1; 7/7A/2; 7B/2; Snellgrove (1967) 278 (m); Karmay and Watt (2007), Frontispiece (the photo shows a *tsakali*, even though there is no indication that this is *tsakali*).

yig 'bru^(156b1) ni a / ③ thugs phyag mtshan ni¹ / śel gyi g-yuñ druñ nas tsam²
'dzin³ no // da lta dam pa ri khrod pas / a rkyan la 'dzin pa 'di^(156b2) yoñs su
grags so // de^(A.41b3) las śes pa gžan⁴ du mi g-yo na zin⁵ pa'o // **Luñ non**⁶ las /
yi⁷ ge a la⁸ sems bzun^(156b3) bas / žag gsum dros⁹ dañ¹⁰ bži na / a yi tiñ ñe
'dzin¹¹ las su ruñ¹² ste 'oñ ño⁻¹² //

ces so //

[II-1-a-2] gñis pa ni sems zin pa'i rtags^(156b4) byuñ ba dañ / mtshan¹³ med
stoñ pa la sems 'dzin pa ste / **Luñ non**¹⁴ las / ^(A.41b4)

de ltar mtshan ma la¹⁵ sgoms pas /⁻¹⁵ las su ruñ ba'i¹⁶ ^(156b5) rtags byuñ ste /
yid ches pa dañ / sems mtshan¹⁷ ma med pa¹⁹ la sgom¹⁸ pa⁻¹⁹ 'di yañ yun
bsriñs²⁰ nas²¹ sgoms²² na / las²³ su ruñ žiñ^(157a1) de bžin²⁴ ñid²⁵ mñon du
gyur²⁶ bar ñes²⁷ so //⁻²⁷

ces so //

de nas 'jog²⁸ tshul ni / **Cog bžag**^{29 30} las /

brtag³¹ ^(A.41b5) thabs³² mam³³ ^(157a2) pa gsum³⁴ po ni / so pa la khar bžag³⁵ pa
'dra /

ces pas / mi rtog ye śes ñams blañ³⁶ pa la⁻³⁶ / blo'i bžag thabs gsum ste / ^(157a3)

-
- 1 ñid B
2 rtsam A
3 'dzan A
4 bžan A
5 bzin A
6 Luñ non (abbr. LN), BK 172; 311.4-5.
7 yig B
8 las AB
9 bros A
10 LN om.
11 LN inserts yañ.
12 ste'o AB; ste 'oñ ño LN
13 'tshan AB
14 Luñ non (abbr. LN), BK 172; 314.2-4.
15 bsgoms LN
16 pa'i LN
17 'tshan A
18 sgoms A
19 las bsgoms pa yañ LN
20 sriñs A
21 te LN
22 bsgoms LN
23 lus AB
24 LN om.
25 LN inserts la.
26 'gyur LN
27 pas LN
28 'jogs A
29 žag A
30 Cog bžag (abbr. CZ), BK 172; 474.4.
31 rtag A, brtags CZ
32 stoñ CZ
33 mams CZ
34 bsum A
35 bžags CZ
36 pas AB

(*nas*), which [Kun tu bzai po] holds. Nowadays this concentration on nothing but "A" [practiced] by the sage hermit (*dam pa ri khrod pa*) [= **dGoñs mdzod Ri khrod pa chen po**]¹⁸³ is extremely famous. If consciousness does not move elsewhere from that (= "A"), this is concentration (*zin pa*). It is said in the "[Golden] Earring [of Awareness]" (***Lun non***):

<<By concentrating the mind on the syllable "A," in three days plus the noon [of the next day], namely in four days, the contemplation of "A" will become adequate.>>.

[II-1-a-2] As for the second (= *mtshan med ses rab kyi khrid*), when the sign of the concentration of the mind has occurred, one concentrates the mind on the absence of characteristics (*mtshan med*), namely voidness (*ston pa*). It is said in the "[Golden] Earring [of Awareness]" (***Lun non***):

<<Thus, by meditating on the characteristics (*mtshan ma*), the sign of adequacy [of concentration] occurs. Confidence (*yid ches pa*) and this meditation of the mind on the absence of characteristics (*mtshan ma med pa*) also will become adequate, when one meditates for a long time. And it is certain [157a] that thusness (*de bžin ñid*) will become manifest.>>.

Then (*de nas*), as for the manner of establishing [the mind] (*jog tshul*), as it is said in the "Imperturbable Rest" (***Cog bžag***):

<<The three kinds of means of observation (*brtag thabs*) are like the watchman posted on the mountain path.>>.

in order to practice non-conceptual wisdom (*mi rtog ye ses*), there are three means of establishing the mind. ① Just as an eagle (*khyun*) glides in the sky,

¹⁸³ Dam pa Ri khrod pa alias dGoñs mdzod Ri khrod chen po (1038-1096), a member of the rMe'u family, was a hermit as his name indicates (LShDz, Karmay [1972] 10-11). He was known for initiating the practice of meditation by looking at the syllable A written in white as a means of concentration. The use of the white "A" then became the name of his meditation practice: A khrid, "The Teachings (*khrid*) concerning the Unconditioned "A", see Kvaerne, Per (1973), "Bonpo Studies, the A khrid System of Meditation," Part I, *Kailash*, 1973 Vol. I, No.1, pp. 1-50; Part II, *Kailash*, 1973 Vol. I, No. 4, pp.247-332.

① khyuñ nam 'phañs gcod¹ pa ltar / rtsol med du phyod de b'zag / ② bya thi² ba tshañ du 'jug pa b'zin³ rtse gcig tu hrig ge b'zag⁴ / ③ skyes^(157a4) bus bya⁵ zin pa^(A.41b6) ltar gal med du lhod de b'zag go //

de la sems zin rtags ni / phyi nañ du dbugs rgyu ba mi tshor / lus yod^(157a5) pa mi tshor / bu ga⁶ dgu nas zag pa 'byuñ no // **g-Yuñ druñ gtiñ⁷ rdzogs⁸ las /**

dañ po sems la rten med par /
byuñ⁹ tshor¹⁰ mañ¹¹ du rgyu^(157b1) ba ni /
ri gzar¹² kha nas chu babs¹³ 'dra /
bar du^(A.41b7) gsal¹⁴ ba skad gcig ma /
rig¹⁵ pa¹⁶ rjen par 'char ba¹⁶ ni /
chu bo¹⁷ yur¹⁸ du 'grim¹⁹ pa^{20 (157b2)} 'dra /
tha ma ses pa mi g-yo ba /
lteñ lteñ²¹ mer mer²² gnas pa ni /
rluñ gis²³ ma bskyod²⁴ rgya mtsho 'dra /

ces so //

[II-1-b] gñis pa lhag^(157b3) mthoñ²⁵ ni / dpe' nam mkha' la no sprad²⁶ / don bon ñid la no sprad²⁷ / rtags^(A.41b8) sems ñid la no sprad²⁸ / sems stoñ par no²⁹ sprad³⁰ / **Gab^(157b4) pa³¹ las /**

dpe³² don rtags dañ³³ mñam³⁴ pa 'di / skal³⁵ ldan sems la³⁶ gñis med don du sgom /

ces so //

de la rañ rig sgrib^{37 (157b5)} med du / gsal³⁸ gyis rtogs³⁹ pa ni lhag mthoñ yin / **bSen⁴⁰ thub⁴¹ las /**

¹ spyod AB

² the AB

³ zin A

⁴ zag A

⁵ ja A

⁶ kha AB

⁷ rtiñ A, gti B

⁸ = g-Yuñ druñ gtiñ rdzogs gsañ ba'i rgyud (abbr. YD), CTB vol.3 No.7, 103.3-5.

⁹ 'byuñ YD

¹⁰ tshar A

¹¹ muñ A

¹² zar A

¹³ 'bab A

¹⁴ bsal AB

¹⁵ dmigs YD

¹⁶ rgyun ma chad pa YD

¹⁷ 'o AB; bo YD

¹⁸ yud A

¹⁹ 'gril A, 'dril YD

²⁰ ba AB

²¹ ñe YD

²² re YD

²³ gi A YD

²⁴ skyod A YD

²⁵ 'thoñ A

²⁶ prad A

²⁷ prad A

²⁸ prad A

²⁹ B om.

³⁰ prad A

³¹ Gab pa (abbr. GP), BK 172; 41.3-4.

³² dpe GP

³³ GP inserts gsum du.

³⁴ mñams GP

³⁵ bskal A

³⁶ le GP

³⁷ bsgrib A

³⁸ sal AB

³⁹ brtogs A

⁴⁰ gsen A

⁴¹ BK 145; passage in question N.F.

one establishes [the mind] efficiently (*phyod de*) without effort (*rtsol med du*).
 ② Just as a pigeon (*bya thi ba*) enters its nest, one establishes [the mind] one-pointedly (*rtse gcig tu*) and wakefully (*hrig ge*). ③ Just as a man has finished his work (*bya zin pa*), one establishes [the mind] relaxedly (*lhod de*) without reserve (*gal med du*) .

Then, as for the sign of the concentration of the mind, one does not feel the breathing going out and coming in; one does not feel the body existing; [one does not feel that] the impureness (*zag pa*) comes out from the nine holes [of the human body] (*bu ga*). It is said in the "Profound Perfection of Swastika" (*g-Yuñ druñ gñiñ rdzogs*):

<<First: if the mind has no support, the sensations (*byuñ tshol*) move [157b] abundantly, just as water falls from a steep mountain (*ri gzar*).

Middle: with a momentaneous clearness (*gsal ba*), the awareness arises nakedly (*rjen par*), just as a river flows (*grim pa*) through an irrigation canal (*yur*).

End: the immovable consciousness stays thoroughly (*lten lten*) and quietly (*mer mer*) like an ocean not agitated by the wind.>>.

[II-1-b] As for the second, namely *vipaśyanā* insight (*lhag mthoñ*), the example (*dpe*) points out space (*nam mkha'*); the meaning (*don*) points out Bon-ness (*bon ñid*); the sign (*rtags*) points out Mind-ness (*sems ñid*); the mind (*sems*) points out voidness (*ston pa*). It is said in the "Hidden Text" (*Gab pa*):

<<One meditates on this equivalence of example, meaning, and sign as the meaning of non-duality in the auspicious mind.>>.

In this case, it is *vipaśyanā* insight (*lhag mthoñ*) that clearly (*gsal gyis*) understands self-consciousness (*ran rig*) as being without obstacle (*sgrib med*).

It is said in the "Overcoming of the *bSen* [mo spirits] " (*bSen thub*):

<<*Vipaśyanā insight* (*lhag mthoñ*) is the wisdom of clear awareness.>>.

[158a] Even if in the mind of the [practitioner] there are diverse

lhag mthoñ rig pa gsal ba'i^(A.41b9) ye śes
ces so //^(158a1)
de'i sems la¹ sna tshogs su śar yañ / rañ śar rañ grol² lhag mthoñ ño³ // **gNad**
drug⁴ las /
mkha' gsal gcig^{5 (158a2)} nas thams cad śar /
gsal⁶ ba'i mkha' la phyogs ris med /
ces dañ / **bDal 'bum**^{7 8} las /
sems la sems ma mchis^{9 (158a3)} ste /
sems kyi rañ bzin 'od gsal^{10 (A.41b10)}
ces so //
[II-1-c] gsum pa zuñ¹¹ 'brel ni / **Cog bžag**¹² **gi 'grel**^{13 14} las /
ži gnas¹⁵ dañ lhag^(158a4) mthoñ gi¹⁶ cha mñam¹⁷ te /
bag chags dañ kun gži¹⁸ gñis gcig gi¹⁹ /
dbañ du gcig²⁰ ma btañ²⁰ bar²¹ cog gis bžag^(158a5)
ces pas goñ gi ži lhag 'dra'o²² // gñis su med pa la mi rtog par²³ 'jog go²³ //
(A.41b11) **Ye khri mtha' sel**²⁴ las /
ži^{25 (158b1)} gnas²⁶ tiñ 'dzin stobs bde dañ /
lhag mthoñ ye śes stobs kyis gsal²⁷ /
ži²⁸ lhag zuñ²⁹ 'brel mi rtog dañ /
de mthar phyin pa^(158b2) mi g-yo ba'o //
ces so //
de ka mñam bžag yañ yin³⁰ te / **Ñon moñs rañ grol**^{31 32} las /

¹ lha B
² dgrol A
³ B om.
⁴ N.I.
⁵ cig A
⁶ bsal A
⁷ 'bul B
⁸ BK 105-114; passage in question N.F.
⁹ 'chis AB
¹⁰ bsal B
¹¹ bzuiñ A
¹² žag A
¹³ 'brel A
¹⁴ Cog bžag gi 'grel (abbr. CZ), BK 172; 484.1-2. The Cog bžag is found in BK 172, 474.2-476.3, and the Cog bžag gi 'grel in BK 172, 476.3-497.3.
¹⁵ bñas A
¹⁶ gis CZ
¹⁷ sñam A, bsñams B CZ
¹⁸ bži A
¹⁹ gis A
²⁰ mi gtoñ CZ
²¹ par AB CZ
²² 'bre A
²³ 'jogs so A
²⁴ BK 176; passage in question N.F.
²⁵ bži A
²⁶ nas A
²⁷ bsal A
²⁸ bži A
²⁹ bzuiñ A
³⁰ dañ AB
³¹ dgrol A
³² Non moñs rañ grol (abbr. NR), BK 160; 145.3.

appearances, it is the *vipaśyanā* insight (*lhag mthoñ*) that is self-appearance (*rañ śar*) and self-deliverance (*rañ grol*). It is said in the "Six Crucial Points" (***gNad drug***):

<<From one clear space everything appears. In the clear space, there is no partiality (*phyogs ris*).>>,

and in the "Hundred-thousand Pervading" (***bDal 'bum***):

<<In the mind, the mind [itself] does not exist (*mchis*). [But] the self-nature of the mind is luminosity (*'od gsal*).>>.

[II-1-c] As for the third, namely the union (*zuñ 'brel*) [of *śamatha* and *vipaśyanā*], as it is said in the "Commentary of the Imperturbable Rest" (***Cog bžag gi 'grel***):

<<*Śamatha* quietude and *vipaśyanā* insight are equal. One lets leisurely both impregnation (*bag chags*) and "base of all" (*kun gži*) be imperturbably, so that by the force of one the other is not rejected.>>,

it is the same as the previous *śamatha* quietude and *vipaśyanā* insight.¹⁸⁴ For the non-duality (*gñis su med pa*) [of *śamatha* and *vipaśyanā*], one establishes nonconceptuality (*mi rtog pa*). It is said in the "Incantation of the Extremity of the Primordial Throne" (***Ye khri mtha' sel***):

<<*Śamatha* quietude [158b] is blissful by the power of contemplation. *Vipaśyanā* insight is clear by the power of wisdom. The union of *śamatha* quietude and *vipaśyanā* insight is nonconceptual (*mi rtog*). The ultimate state (*mthar phyin pa*) of that [union] is immovability (*mi g-yo ba*).>>.

The very same [thing] is also equanimity (*mñam bžag*). It is said in the "Self Release of the Defilements" (***Ñon moñis rañ grol***):

<<The consciousness (*śes pa*) that perceives vividly (*lhanis kyis*) is *vipaśyanā*

¹⁸⁴ The sentence is a little elliptic. This probably means the following: it is not necessary to create new *śamatha* and *vipaśyanā* in order to have their union: it is enough to use the previous *śamatha* and *vipaśyanā* for the union.

śes¹ pa lhañs kyis² (A.41b12) ³rtogs pa³ lhag^(158b3) mthon yin⁴ / śes⁵ pa ños
 bzuñ bral ba⁶ ži⁷ gnas yin⁸ / ⁹gsal stoñ⁹ dbyer med¹⁰ mñam pa'i bon du
 bžag¹⁰ /
 ces so //
 rnal (158b4) 'byor žes yañ¹¹ zer te / ¹²**Gab pa**¹² **gsaň**¹³ **rgyud**¹⁴ las /
 kun gži¹⁵ rnal ma'i don la / lhag mthon rig pa'i ye śes 'byor bas / rnal (158b5)
 'byor yin / ces so // (A.41b13)
 [II-1-d] de'i don sgom¹⁶ pa la gsum / <1> tiñ 'dzin gyi thun sgom / <2> sems
 kyi ñaň sgom / <3> rtogs pa'i kloň sgom / (159a1)
 <1> daň po ni '**Grel**¹⁷ **ñi**¹⁸ las /
 don gnas lugs¹⁹ sgoms²⁰ pa la²¹ thun bži²² yal²³ **bar ma**²³ śor ro²⁴
 ces pas / las daň po bas²⁵ (159a2) **guñ**²⁶ gñis mi²⁷ gsal bas²⁷ mi sgoms²⁸ / sña **dro**²⁹
 phyi **dro**³⁰ srod tho raňs **bži**³¹ la / ji tsam thun (A.42a1) bcad nas sgom mo // de
 dus dran³² (159a3) pa'i **rtsis**³³ bzuñ nas / rnam rtog raň khar mi btaň ño // **Luñ**

¹ rig NR

² kyi NR

³ gsaň ba'i NR

⁴ la NR

⁵ rig NR

⁶ ba'i NR

⁷ bži A

⁸ mchog NR

⁹ stoň gsal NR

¹⁰ zuñ du 'brel ba'i bon NR

¹¹ daň AB

¹² ga ba AB

¹³ bzaň A

¹⁴ N.I.

¹⁵ bži A

¹⁶ bsgom B

¹⁷ 'brel A

¹⁸ 'Grel ñi (abbr. GN), MT (= BTK) 191; 21.1: don gnas lug bsgom pa thun bži yal bar ma śor ba.

¹⁹ lug GN

²⁰ bsgom GN

²¹ GN om.

²² bži'i A, ži B, bži GN

²³ AB om., bar ma GN

²⁴ ba GN

²⁵ pos A

²⁶ gug A, kuñ B

²⁷ bsal bar A

²⁸ bsgom A

²⁹ gro AB

³⁰ gro AB

³¹ gñis AB

³² bran A

³³ rtsi 'is AB

insight (*lhag mthoñ*). The consciousness devoid of grasping (*ños bzun*) is *śamatha* quietude (*ží gnas*). The inseparability (*dbyer med*) of the clearness and the voidness (*gsal stoñ*) is establishment in the state of equanimity (*mñam pa'i bon du bžag*).>>.

[This union (*zun 'breI*)] is also called yoga (*rnal 'byor*). It is said in the "Hidden Secret Treatise" (*Gab pa gsañ rgyud*):

<<Since one combines (*'byor ba*) the wisdom of awareness of the *vipaśyanā* insight with the genuine (*rnal ma*) object of the "base of all" (*kun gži*), this is yoga (*rnal 'byor*).>>.

[II-1-d: Meditation on the Meaning of the Union of *śamatha* and *vipaśyanā*]
In the meditation of the meaning (*don*) [of the union of *śamatha* and *vipaśyanā*], there are three [kinds of meditation]: <1> sessional meditation (*thun sgom*) of contemplation (*tiñ 'dzin*), <2> inherent meditation (*ñañ sgom*) of the mind, and <3> expanse-meditation (*kloñ sgom*) of understanding (*rtogs pa*). [159a]

<1> As for the first (= *thun sgom*), as it is said in the "Sun [Ray] Commentary" (*'Grel ñi*):

<<In meditating on the fundamental nature of the meaning, [during] four sessions (*thun bži*) [the practitioner should] not let [his concentration] fall away (*yal bar ma śor*)¹⁸⁵.>>.

the beginner (*las dan po pa*) should not meditate at midday and midnight (*guñ gñis*), because [his head] is not clear [during these periods]. During the four¹⁸⁶ sessions of morning (*sña dro*), afternoon (*phyi dro*), evening (*srod*), and daybreak (*tho rañs*), he [should] meditate, separating the session (*thun bcad*) [from the ordinary time] as much as he can (*ji tsam*). At that time,

¹⁸⁵ The original reading of BGSB: *yal śor* is corrected to *yal bar ma śor*, according to the reading of the *'Grel ñi*. This is an example of an inexact citation on the part of Tre ston

¹⁸⁶ The original reading of BGSB: *gñis* (two) is corrected to *bži* (four), according to the context.

drug¹ las /

yañ nas² yañ du sems ñams lta /

śes bźin^(159a4) bya ras sod par bya /

ces dañ / **Yig chuñ**³ las /

yod stoñ pa dañ ma bral na / sems de slar log nas yoñ ba ni / gziñs⁴ nas

(A.42a2; 159a5) 'phur ba'i bya rog bźin no //

ces so // **Rin chen gter**⁵ **rdzogs**⁶ las /

dper na ña yis gar 'phyos⁷ kyañ⁸ /

chu 'i ñañ las 'da⁹ mi^(159b1) srid /

ces so //

mi sgom pa'i dus su yañ / sems rañ bźin¹⁰ gyis gnas pa ni rjes thob yin te /

Ye śes gsal¹¹ **rdzogs**^(159b2) **gsaṅ**¹² **ba'i rgyud**¹³ las /

byiñ rgod gñis su ma soñ ba / mñam bźag¹⁴ (A.42a3) dus kyi sgom pa ste / de

rjes gñug¹⁵ ma yeñs thub pa / rjes^(159b3) la thob pa'i sgom pa'o //

ces so //

<2> gñis pa ñañ sgom ni / 'gro 'dug za ñal spyod pa ci byed kyañ / dus

¹ Luñ drug (abbr. LD), BK 174; 142.1. More precisely it is the question of the Man ñag thams cad 'dus pa'i luñ (abbr. MN) (BK 174, pp. 136-143), one of the Six Scriptures (Luñ drug, BK 174, pp. 119-157).

² na MN

³ N.I.

⁴ bziñs A

⁵ bter A

⁶ N.I.

⁷ mchos A

⁸ skyañ A

⁹ 'das B

¹⁰ źin A

¹¹ bsal A

¹² bzañ A

¹³ Ye śes gsal rdzogs gsañ ba'i rgyud (abbr. YS), CTB vol.3 No.4, 80.2.

¹⁴ źag YS

¹⁵ ñug A

concentrating by the essence of the mindfulness (*dran pa'i rtsis bzuñ nas*),¹⁸⁷ one should not let (*btañ*) conceptual thinking (*rnam rtog*) go to its own favorite object (*rañ khar*). It is said in the "Six Āgama" (***Luñ drug***):

<<One should practice and see the mind again and again. The watchman (*bya ra*) of attentiveness (*śes bžin, samprajanya*) should wake up.>>.

and in the "Small Note" (***Yig chuñ***):

<<When existence (*yod*) is not separated from voidness (*ston*), the mind that comes back again is like a crow¹⁸⁸ (*bya rog*) sent off from a boat (*gziñs*): it will come back to the boat].>>.

It is said in the "Perfect Treasure of the Precious Stones" (***Rin chen gter rdzogs***):

<<For example, wherever a fish moves, it cannot exceed **[159b]** the nature of the water.>>.

[The state in which] the mind stays by its very nature (*rañ bžin gyis*), even when one does not meditate, is the subsequent attainment (*rjes thob, prṣṭhalabdha*). It is said in the "Secret Text of the Clear Perfection of Wisdom" (***Ye śes gsal rdzogs gsañ ba'i rgyud***):

<<The equanimity (*mñam bžag*) that does not fall into the two [extremes of] depression and excitement (*byiñ rgod*) is the timely meditation (*dus kyī sgom pa*). After that, the genuine one (*gñug ma*), which can be distracted, is the subsequently attained meditation (*rjes la thob pa'i sgom pa*).>>

<2> The second, namely inherent meditation (*ñañ sgom*), stays inherently (*ñañ gis*) without union or separation (*'du 'bral med pa*) in the three times, whatever actions such as going (*'gro*), staying (*'dug*), eating (*za*), and laying

¹⁸⁷ Cf. rDzoñ 'phrañ, 469.3-4: *tiñ 'dzin sgom pa la / yin tshul gyi gnas lugs ma śes / sgom med* (4) *yoñ med dran pa'i rtsis ma zin žiñ / ston ñid tshad med bži dañ ma ldan / bsam pa brel g-yeñ / 'khrul snañ tha mal* (5) *gžan la 'phros nas / tiñ 'dzin yal ba'o //*.

¹⁸⁸ One would expect a pigeon as metaphor, but a crow is suitable, too, because there is nothing else on the water than the boat: the crow is obliged to come back to the boat.

gsum 'du 'bral^(159b4) med pa ñaṅ gis gnas pa'o // **g-Yuṅ druṅ gtiṅ¹ rdzogs² las /**
 sgom³ du rdul yaṅ⁴ med mod kyaṅ /
 yeṅs⁵ su se gol⁶ tsam yaṅ med^(A.42a4)
 ces^(159b5) daṅ / Cog bžag⁷ las /
 sgom⁸ du ci yaṅ med pa las⁹ /
 yeṅs¹⁰ su med pa'i¹¹ man ṅag bsten¹² /
 ṅaṅ la¹³ ṅaṅ gis¹⁴ gnas pa la¹⁵ /
 rig pa'i^(160a1) rgyun¹⁶ ni gsal¹⁷ bar btab¹⁸ /
 'di la cog gis bžag¹⁹ par bya²⁰ /
 ces so //
 thun sgom la gñen po phar 'gebs²¹ kyi dran^(160a2) pa / 'dir myoṅ ba tshur
 'gebs²² kyi²³ dran²⁴^(A.42a5) pa yin pas / mi yeṅs pa'i dran²⁵ thag / mi skyo ba'i ṅaṅ
 thag na re ba cig dgos ste / **Luṅ non²⁶**^(160a3) las /
 ṅaṅ gis ma sgom²⁷ 'bras bu thob²⁸ mi srid /
 ces so //
 yaṅ **bSen²⁹ thub³⁰** las /
 ṅaṅ daṅ raṅ bžin bdag ṅid³¹ gsum du³¹ sgom³² /
 ces pa^(160a4) ltar na / **Me ri 'khor lo gsaṅ³³ ba'i rgyud³⁴** las /

- ¹ tiṅ A
- ² g-Yuṅ druṅ gtiṅ rdzogs gsaṅ ba'i rgyud (abbr. YD), CTB vol.3 No.7, 102.7.
- ³ sgo YD
- ⁴ tsam YD
- ⁵ yoṅs YD
- ⁶ rgal YD
- ⁷ Cog bžag (abbr. CZ), BK 172; 476.1-2.
- ⁸ bsgoms CZ
- ⁹ CZ inserts ste.
- ¹⁰ yoṅs CZ
- ¹¹ CZ inserts ṅan.
- ¹² sten AB, ston CZ
- ¹³ las CZ
- ¹⁴ gi A
- ¹⁵ las CZ
- ¹⁶ rgyu CZ
- ¹⁷ bsal A
- ¹⁸ gtabz CZ
- ¹⁹ bžags CZ
- ²⁰ bya'o CZ
- ²¹ 'gyebs A
- ²² 'gyeb A, 'geb B
- ²³ gyis AB
- ²⁴ bran A
- ²⁵ bran A
- ²⁶ Luṅ non (abbr. LN), BK 172; 236.2.
- ²⁷ sgoms A, bsgoms LN
- ²⁸ thobs LN
- ²⁹ sen A
- ³⁰ bSen thub (abbr. ST), BK 145; 144.7.
- ³¹ ST om.
- ³² sgoms ST
- ³³ bsaṅ A
- ³⁴ BK 162, pp. 61.6-62.1. Its title is Me ri gsaṅ ba'i 'khor lo'i rgyud in bKa' 'gyur. See "Me ri 'khor lo gsaṅ ba'i rgyud" in Index of BGSB (2007).

down (*ñal*) one does. It is said in the "Profound Perfection of the Swastika" (*g-Yuñ druñ gtiñ rdzogs*):

<<There is nothing, even as much as an atom (*rdul yañ*), to be meditated on. There is nothing, even for as long as a finger snap, to be distracted by.>>, and in the "Imperturbable Rest" (*Cog bžag*):

<<One follows (*bsten*) the instruction (*man ñag*) that there is nothing to be meditated on, and there is nothing to be distracted by. The stream of [160a] awareness (*rig pa'i rgyun*), when it stays inherently (*ñan gis*) in the inherent state (*ñan la*), is settled clearly. Here it (= stream of the awareness) should be put imperturbably (*cog gis bžag pa*).>>.

In the sessional meditation (*thun sgom*), it is mindfulness (*dran pa*) that spreads away (*phar 'gebs*) the antidote (*gñen po*). But, here [in the inherent meditation (*ñan sgom*)] it is mindfulness that spreads back (*tshur 'gebs*) the experience (*myon ba*). Therefore, one needs a continuous mindful string (*dran thag*) of non-distraction (*mi yeñs pa*) or a continuous inherent string (*ñan thag*) of non-depression (*mi skyo ba*). It is said in the "[Golden] Earring [of Awareness]" (*Luñ non*):

<<If one does not meditate inherently (*ñan gis*), one cannot obtain the result.>>.

Further, according to what is said in the "Overcoming of the *bSen* [*mo spirits*] " (*bSen thub*):

<<One meditates in three [ways], with inherent nature (*ñan*), proper nature (*rañ bžin*), and own nature (*bdag ñid*).>>.

it is said in the "Treatise of the Secret Wheel of the Fire-Mountain" (*Me ri 'khor lo gsañ ba'i rgyud*):

<<The nature of the everlasting mind is not understood by the inferior mind. One should know [it] by three logical reasons (*gtan tshigs*), namely inherent nature (*ñan*), proper nature (*rañ bžin*), and great own nature (*bdag ñid chen*

g-yuñ druñ sems kyi ño bo ni / dman^(A.42a6) pa'i¹ sems kyis mi rtogs² te /
gtan³ tshigs gsum^(160a5) gyis śes par bya / ñaṅ daṅ raṅ bzin bdag ñid chen
po gsum / ñaṅ ni rig pa stoṅ pa ste / raṅ bzin rig pa cir yaṅ snaṅ / bdag
ñid^(160b1) snaṅ stoṅ tha dad med /

ces so //

de daṅ 'dra⁴ bar / **Khams brgyad**^{5 6} las kyaṅ /

ñaṅ daṅ raṅ bzin bdag ñid chen po gsum / ñaṅ gi ma bcos⁷ raṅ^(160b2) bzin
'od gsal⁸ ba / ^(A.42a7) bdag ñid chen po'i sku la lhun gyis⁹ grub par gnas /

ces daṅ / **sGra sgrags**¹⁰ las kyaṅ /

ñaṅ ni kun^(160b3) g'zir¹¹ ma g-yos¹² pa /

raṅ bzin bde¹³ la¹⁴ ma bcos¹⁵ pa /

gñis su med par śes pa ni /

de la bdag ñid chen po¹⁶ bya /

ces **sGron ma**^(160b4) **dgu skor**¹⁷ las /

stoṅ pa¹⁸ snaṅ gsal¹⁹ bde²⁰ ba ste /

ñaṅ daṅ raṅ bzin bdag ñid du /

mi g-yo²¹ mñam^{22 (A.42a8)} gsal²³ sku gsum²⁴ dños²⁵ /

ces pas^(160b5) mi rtog stoṅ pa ñaṅ ste bon sku / snaṅ ba gsal²⁶ ba raṅ bzin ste
loṅs²⁷ sku / bde ba bdag ñid ste sprul sku'o //

<3> gsum pa kloṅ sgom ni / ^(161a1) snaṅ ba sems su phu thag chod pa / sgom

¹ pas A

² rtog A

³ rtan A

⁴ 'bra A

⁵ rgyad A

⁶ This quotation is not found in the Khams brgyad but has been identified in the text known as Khams
bsdud tshigs bcad ma (BK 104, p. 447.4; cf. Martin et al. [2003] pp. 235-6: - 41 -; 67.2), which is a
summary in verse of the Khams brgyad. For Khams brgyad, see Index of BGSB (2007) p. 289.

⁷ cos A

⁸ bsal A

⁹ gyi A

¹⁰ sGra sgrags (abbr. GG), BK 175; 206.7-207.1.

¹¹ žir A, g'zi GG

¹² bcos GG

¹³ bde' A, de GG

¹⁴ las B GG

¹⁵ g-yos GG

¹⁶ pos AB

¹⁷ N.A.

¹⁸ ba AB

¹⁹ bsal A

²⁰ bde' A

²¹ g-yo' A

²² dmyam A

²³ bsal A

²⁴ bsum A

²⁵ rños A

²⁶ bsal A

²⁷ loṅ A

po). Inherent nature (*ñan*) is the awareness that is void. Proper nature (*rañ bžin*) is the awareness that appears anywhere. Own nature (*bdag ñid*) [160b] is [the awareness in which] appearance and voidness (*snañ ston*) are not different.>>.

Similarly to that, it is said in the "Eight Elements" (*Khams brgyad*):

<<Inherent nature (*ñan*), proper nature (*rañ bžin*), and great own nature (*bdag ñid chen po*), all these three stay spontaneously in the unartificial state (*ma bcos*) of inherent nature (*ñan*), the luminous state (*'od gsal ba*) of proper nature (*rañ bžin*), and the sacred body (*sku*) of great own nature (*bdag ñid chen po*).>>.

and also in the "Resonance" (*sGra sgrags*):

<<Inherent nature (*ñan*) is immovable in the "base of all" (*kun gži*). Proper nature (*rañ bžin*) is blissful (*bde*) and unartificial (*ma bcos pa*). As for the consciousness that knows non-duality, one calls it the great own nature (*bdag ñid chen po*).>>.

and in the "Circle of the Nine Lamps" (*sGron ma dgu skor*):

<<The immovable clear equanimity (*mñam gsal*) of voidness (*ston pa*), luminosity (*snañ gsal*), and bliss (*bde ba*) as inherent nature (*ñan*), proper nature (*rañ bžin*), and own nature (*bdag ñid*) is the real three sacred bodies (*sku gsum*).>>.

therefore, non-conceptual voidness is the inherent nature (*ñan*), namely the Bon body (*bon sku*). Clear appearance is the proper nature (*rañ bžin*), namely the enjoyment body (*loris sku, sambhoga-kāya*). Bliss is the own nature (*bdag ñid*), namely the emanation body (*sprul sku, nirmāna-kāya*).

<3> As for the third, namely expanse-meditation (*kloñ sgom*), [161a] appearance (*snañ ba*), being ultimately determined (*phu thag chod pa*)¹⁸⁹ as mind (*sems*), and being devoid of the thought of object and subject of the

¹⁸⁹ Cf. Great Perfection 187.

bya sgom byed gyi¹ blo dañ bral te / bon ñid kyī² kloñ la rañ bzin gyis gnas
 pa'o // ^(161a2) **Gab pa**³ las /
 ye śes lña⁴ ye ^(A.42a9) nas⁵ gnas pa la⁶ / ⁷-sgom źes⁻⁷ bya ba'i tha sñad⁸ ye
 nas sems la^{9 10} med /
 ces dañ / **gTan**¹¹ **tshigs ñes pa'i** ^(161a3) **gal mdo**¹² las /
 ma sgom¹³ mi sgom¹⁴ ye nas ¹⁶-rnam par dag^{15 -16} /
 ces so //
 de'i tshe¹⁷ blo byas kyī sgom¹⁸ rnams bzañ¹⁹ rtog ste / phyi nañ byed du 'dod
 do // ^(161a4) **rDzogs chen sems kyī me loñ**²⁰ las /
 rnam²¹ rtog²² gñen²³ por mi rtog²⁴ sgom / ^(A.42a10)
 mi rtog sgom pa ²⁵-rnam rtog⁻²⁵ chen po yin /
 ces dañ / **Luñ** ^(161a5) **drug**²⁶ las /
 gañ la gza²⁷ gtad²⁸ byed pa 'khrul pa'i las /
 'khrul ba^{29 30}-de yis⁻³⁰ **de**³¹ don ga la rñed /
 ces so //
 lta ba'i nañ nas / ma 'gag par ^(161b1) śar tshad ye śes kyī yo lañ ño // **Rin chen**
gter³² **rdzogs**³³ las /
 ye śes 'od gsal³⁴ chen po yi /
 snañ ba rañ śar ^(A.42a11) 'bar du gźug /

¹ phyi A² B om.³ Gab pa (abbr. GP), BK 172; 1.2⁴ ñañ las GP⁵ GP inserts sems las.⁶ med GP⁷ sgom śes AB; sgoms źes GP⁸ sñed GP⁹ las A¹⁰ GP inserts las.¹¹ btan A¹² gTan tshigs ñes pa'i gal mdo (abbr. GD), 43.1 (= fol. 14a1).¹³ sgoms A, bsgoms GD¹⁴ sgoms A, bsgom GD¹⁵ bdag A¹⁶ de bzin ñid GD¹⁷ B om.¹⁸ sgo B¹⁹ zañ A²⁰ rDzogs chen sems kyī me loñ (abbr. SM) = gSal byed sems kyī me loñ, CTB vol.3 No.3, 64.6-7.²¹ par SM²² pa'i SM²³ sñen A²⁴ rtag SM²⁵ rtog pa SM²⁶ Luñ drug (abbr. LD), BK 174; 150.1. More precisely this refers to the Sun 'byin rdzogs chen gsañ ba'i luñ (BK 174, pp. 143-152), one of the Six Scriptures (Luñ drug, BK 174, pp. 119-157).²⁷ za' A²⁸ btad A²⁹ ba LD, AB om.³⁰ de'i B, de yi LD³¹ de LD, dre A, 'dre B³² rter A³³ N.I.³⁴ bsal A

meditation, stays by its very nature (*rañ bžin gyis*) in the expanse (*kloñ*) of Bon-ness (*bon ñid*). It is said in the "Hidden Text" (***Gab pa***):

<<The five wisdoms (*ye śes lña*)¹⁹⁰ have existed primordially. The conventional designation (*tha sñad*) as meditation (*sgom*) has not existed in the mind primordially.>>.

and in the "Important *Sūtra* Definitive to the Reasons" (***gTan tshigs ñes pa'i gal mdo***):

<<One did not meditate. One will not meditate. One is pure primordially.>>.

At that time, the meditations, which are the fabrication of the mind (*blo byas*), are good thoughts (*bzañ rtog*), and are considered to function externally and internally. It is said in the "Mirror of the Mind of the Great Perfection" (***rDzogs chen sems kyi me loñ***):

<<One meditates on non-conceptualization as an antidote to conceptualization. The meditation on non-conceptualization is the great conceptualization.>>.

and in the "Six Āgama" (***Luñ drug***):

<<Fixating (*gza' gtad byed pa*)¹⁹¹ on an object (*gañ la*) is an erroneous act. By that error (*khrul ba*), how can one find that object (*de don*)?>>.

All that appears without ceasing from the inherent nature of the view [161b] is the total rising (*yo lan*) of wisdom. It is said in the "Perfect Treasure of the Precious Stones" (***Rin chen gter rdzogs***):

<<The appearance of the great luminosity of wisdom is self-arising (*rañ śar*) and enters into blazing (*'bar du gžug*).>>.

At that time, even if there is appearing (*snañ ba*), there is no grasping (*'dzin*

¹⁹⁰ The five wisdoms (*ye śes lña*) in Bon po tradition are 1) *bya grub ye śes*, 2) *sor rtogs ye śes*, 3) *mñam ñid ye śes*, 4) *me loñ ye śes*, and 5) *ston ñid ye śes*, see BGSB 30b4-31a2.. Cf. the five wisdoms in rÑiñ ma pa tradition: 1) through 4): same as in Bon po tradition; and 5) *chos dbyiñs ye śes*; see Yasuda (2007), *Duñ dkar tshig mdzod* 1866-1867.

¹⁹¹ Snellgrove (1967) 218.15: *gza' gtad bral* = one is free from fixation.

ces so // ^(161b2)

de dus snañ ba yod kyañ 'dzin pa med de / **dBu ma bden gñis**¹ las /
 snañ tsam² yod kyi bden par žen pa med pa ni / gañ zag dam pa rnams
^(161b3) kyi rjes śes yin la / snañ ba³ yañ med / žen pa yañ med pa ni sa bcu⁴
 g-yuñ druñ sems dpa'i mñam bžag yin

ces so //

[II-2] gñis pa ^(161b3) ñams ^(A.42a12) ni mañ yañ / bde gsal mi rtog pa dañ gsum
 du 'dus so // **Yañ rtse**⁵ las /

sdug bsñal⁶ med pa⁷ bde ba / sgrib g-yogs⁸ ^(161b5) med pa⁹ gsal¹⁰ ba /
 gzuñ¹¹ 'dzin med pas mi rtog pa

ces so //

de ma rtogs pa'i tshe dug gsum du gnas te / bde ba 'dod ^(162a1) chags / gsal ba
 že sdañ / mi rtog pa gti¹² mug go // rtogs pa'i ^(A.42a13) tshe / ñams gsum du 'char /
 bde ba ži¹³ gnas / ^(162a2) gsal ba lhag mthoñ / mi rtog pa zuñ¹⁴ 'brel¹⁵ lo // mñon
 du gyur pa'i¹⁶ tshe / sku gsum du 'gyur te / bde ba sprul sku / gsal ba ^(162a3) loñs
 sku / mi rtog pa bon sku / chags na khams¹⁷ gsum du gol te / bde ba 'dod
 khams¹⁸ su / gsal ba gzugs khams su / ^(162a4) mi rtog pa ^(A.42b1) gzugs med du
 skye'o //

¹ See n.192 *infra* p.*269.

² rtsam A

³ B om.

⁴ cu A

⁵ N.F. See "Yan rtse" in Index of BGSB (2007).

⁶ sñal A

⁷ pa'i AB

⁸ yogs A

⁹ pa'i AB

¹⁰ bsal A

¹¹ bzuñ A

¹² rti A

¹³ bži A

¹⁴ bzuñ A

¹⁵ dgrel A

¹⁶ ba'i AB

¹⁷ 'khams A

¹⁸ 'khams A

pa). It is said in the "Two Truths of the Middle Way" (*dBu ma bden gñis*)¹⁹²:
 <<There is just appearance, but there is no attachment [to it] as real: this is the subsequent knowledge of the holy master (*gañ zag dam pa*). There is neither appearance nor attachment: this is the equanimity of the Swastika-sattva (*g-yuñ druñ sems dpa'*) of the ten stages (*sa bcu*).>>.

[II-2] As for the second [= general exposition of meditative experience (*sgom ñams*)], even though experiences (*ñams*) are many, they are summarized as three [elements, namely,] bliss (*bde*), clearness (*gsal*), and non-conceptualization (*mi rtog*). It is said in the "Supreme Summit" (*Yañ rtse*):
 <<It is bliss (*bde ba*) because there is no suffering (*sdug bsñal*). It is clearness (*gsal ba*) because there is no obscurity (*sgrib g-yogs*). It is non-conceptualization (*mi rtog pa*) because there is no [dichotomy of] object and subject (*gzun 'dzin*).>>

When one does not understand, it (= meditative experience) remains as the three poisons: bliss is [162a] desire (*'dod chags*); clearness is hatred (*že sdañ*); non-conceptualization is mental darkness (*gti mug*). When one understands, [it] appears as three experiences (*ñams*): bliss is *śamatha* quietude; clearness is *vipaśyanā* insight; non-conceptualization is union (*zun 'brel*). When it manifests itself, it will become the sacred three bodies: bliss is the emanation body; clearness is the enjoyment body; non-conceptualization is the Bon body. When one has attachment, it wanders in three realms: bliss will be [born] in the realm of desire (*'dod kham*s); clearness will be [born] in the material realm (*gzugs kham*s); non-conceptualization will be [born] in the immaterial realm (*gzugs med*).

¹⁹² *dBu ma bden gñis rañ 'grel* (abbr. DNRG) of Me ston Śes rab 'od zer (1058-1132 or 1118-1192) 7b3-4: *snañ ba tsam yod kyi bden par zen pa med pa ni gdams ñag dam pa mams kyi rjes thob kyi śes pa yin la / (4) snañ ba yañ med zen pa yañ med pa ni sañs rgyas kyi dgois pa dañ 'phags pa'i mñam bžag yin no /*. We owe the identification of this source to Dr. Seiji Kumagai.

gol lugs ni / **A luñ 'phrul¹ gyi lde mig² las /**
 rtog med 'dra³ la min⁴ pa'i dran⁵ med 'jog⁶ (162a5) go⁷ / bde ba 'dra⁸ la min⁹
 pa'i btañ sñoms ltar ro¹⁰ / gsal ba 'dra¹¹ la min¹² pa'i dbaṅ po'i yul tshol
 ces so //
 [III] gsum pa 'bras bu (162b1) ni / **'Grel ñi¹³ 14 las /**
 'bras bu ni gzi¹⁵ mñon (A.42b2) du gyur pa'o //
 ces pas gzi¹⁶ rañ sa zin¹⁷ / lam mthar thug rtogs¹⁸ pa mñon (162b2) du gyur / rañ la
 rañ dbaṅ thob pa gcig yin te / **Sems ñid 'od gsal gyi¹⁹ rgyud²⁰ las /**
 rañ sa zin pa 'bras bu yin /
 ces so // (162b3) **mDo²¹ 22 las /**
 mi chags brtul²³ śugs mkhar²⁴ bdal²⁵ na /
 sgom pa'i 'bras bu de ñid yin /
 ces so //

[[9] bla med theg pa - khyad par chen po]

[9] dgu pa khyad par (A.42b3) chen po²⁶ ni / bya rtsal (162b4) thams cad kyaṅ bral

¹ 'khrul AB

² N.I.

³ dgra AB; 'dra ANTG 260.8, ANTG2 367.2

⁴ men AB; min ANTG2

⁵ bran AB

⁶ 'jol AB

⁷ po AB

⁸ dgra AB; 'dra ANTG 260.7, ANTG2 367.1

⁹ men AB; min ANTG2

¹⁰ po AB

¹¹ dgra AB; 'dra ANTG 260.7, ANTG2 367.1

¹² men AB; min ANTG2

¹³ gñis AB

¹⁴ 'Grel ñi (abbr. GN), MT (= BTK) 191; 25.3.

¹⁵ bži A

¹⁶ bži A

¹⁷ bzin A

¹⁸ rtog B

¹⁹ kyi A

²⁰ N.I.

²¹ mDo' A

²² gZer mig (abbr. ZM), 734.17-18.

²³ rtul AB; brtul ZM

²⁴ 'khar AB, mkhar ZM

²⁵ gdal ZM

²⁶ Snellgrove (1967), 226: "Bla med theg pa", Cf. B. supra 111b1 "Bla med", 95b1 "khyad par bla na med pa".

As for the manner of wandering, it is said in the "Ring of the Magic Key" (*A luñ 'phrul gyi lde mig*):

<<One establishes the absence of the mindfulness (*dran med*), which resembles, but in reality is not¹⁹³ (*'dra la min pa*), non-conceptualization (*rtog med*). It is like even-mindedness (*btañ sñoms*), which resembles, but in reality is not, bliss (*bde ba*). One seeks sense-objects, which resemble, but in reality are not, clearness (*gsal ba*).>>.

[III] As for the third, namely the result (*'bras bu*), [162b] as it is said in the "Sun [Ray] Commentary" (*'Grel ñi*):

<<The result (*'bras bu*) is the manifestation (*mñion du gyur pa*) of the base (*gží*).>>.

[the result] is that which has become independent in itself, the base (*gží*) having grasped its own ground (*rañ sa zin*) and the ultimate thought (*mthar thug rtogs pa*) of the path (*lam*) being manifested (*mñion du gyur*). It is said in the "Treatise of the Luminous Mind-ness" (*Sems ñid 'od gsal gyi rgyud*):

<<That which has grasped its own ground (*rañ sa zin pa*) is the result.>>.

It is said in the "Sūtra [Peg-Eye]" (*mDo [gZer mig]*):

<<When the discipline (*brtul śugs*)¹⁹⁴ of non-attachment spreads in space, that is the result of meditation.>>.

[[9] The Supreme Vehicle (*bla med theg pa*)]

[9] The ninth [vehicle], namely the [Vehicle of] "Greatly Particular" (*khyad*

¹⁹³ The original reading of BGSB *dgra la men pa'i*, which does not make sense, is corrected to *'dra la min pa'i* according to ANTG 260.7-8, ANTG2 367.1-2.

¹⁹⁴ This term is normally spelled *brtul žugs*, but in Bon documents it seems to be more frequently spelled *brtul śugs*. Cf. *supra* BGSB 136a3.

ba gcig yin te / **Luñ drug**¹ las /
 sgrub med rtsal med yañ khyad dañ / theg mchog 'di ni kun gyi thun moñ
 (162b5) min / ces dañ / **'Grel bži**² las /
 khyad par chen po bas / 'di ltar gyi snañ ba thams cad ye nas bya rtsal dañ
 bral nas / (163a1) sems ñid³ 'di sañs rgyas su rtogs
 ces so //
 goñ gi (A.42b4) theg pa brgyad⁴ kyañ tha sñad tsam⁵ las / theg chen / don (163a2)
 du 'dir 'dus⁶ par lta'o⁷ // **Luñ fi ma dgu skor**⁸ las /
 ñes par bgrañs⁹ na khyad par bgrañs¹⁰ na khyad par gcig pu'i ñañ
 ces dañ / **dBañ** (163a3) **chen**¹¹ las kyañ /
 12-khyad par gyi theg pa gcig¹² la theg pa brgyad¹³ kyis¹⁴ 15-zur sdoñ¹⁵ bya¹⁶ /
 ces so //
 de la 'og ma rnams kyi yon tan (163a4) śugs las¹⁷ (A.42b5) 'byuñ žiñ / skyon gyis
 ma gos te¹⁸ / **gSer gyi rus sbal g-yuñ druñ theg**¹⁹ **pa'i rgyud**²⁰ las /
 theg chen²¹ 'di ni yid bžin (163a5) nor bu'i tshul /
 dgos²² 'dod re²³ ba ñañ ñam²⁴ śugs kyis 'byuñ /
 ces dañ / **Doñ sprugs**²⁵ las /
 theg pa gžan²⁶ gyi skyon 27-dag kyañ²⁷ // (163b1)

¹ BK 174; passage N.F. For a similar parallel passage, cf. BK 174; 134.1-2.

² ≡ 'Grel bži, 456.3 (?)

³ can B

⁴ rgyad A

⁵ rtsam A

⁶ 'du B

⁷ bta'o A

⁸ BK 174, pp. 187-213; passage in question found in p. 189.2.

⁹ dgrañs A

¹⁰ dgrañs A

¹¹ dBañ chen (abbr. BC), MT (= BTK) 126-28; 980.4: theg pa chen po gcig la / theg pa brgyad kyi zur sdoñ byas nas /.

¹² theg pa chen po cig BC

¹³ rgyad A

¹⁴ kyi A BC

¹⁵ zur sdoñ B, bzur stoñs A; zur sdoñ BC

¹⁶ byas nas BC

¹⁷ la A

¹⁸ ste A

¹⁹ thig A

²⁰ gSer gyi rus sbal g-yuñ druñ theg pa'i rgyud (abbr. SR), BK 174; 35.3-4.

²¹ mchog SR

²² kun SR

²³ ra SR

²⁴ las SR

²⁵ Doñ sprugs (abbr. DP, full title: Man ñag 'khor ba doñ sprug), BK 175; 231.2, cf. 246.4.

²⁶ bžan A

²⁷ rnams dañ AB; dag kyañ DP

par chen po)¹⁹⁵ is that which is devoid even of all the skill of action (*bya rtsal*).

It is said in the "Six Āgama" (*Luñ drug*):

<<Special (*khyad*) even without realization (*sgrub*) or skill (*rtsal*), this best vehicle is not common with all [the other vehicles].>>,

and in the "Commentary of [the *Gab pa* of] the Four [Scholars]" (*'Grel bñi*):

<<All such appearances having been devoid of the skill of action (*bya rtsal*), the [practitioner of] the Greatly Particular Vehicle (*khyad par chen po ba*) [163a] understands this mind-ness as Buddha.>>.

The above eight vehicles are just conventional (*tha sñad*), and in reality (*don du*) are seen to be included in this great vehicle (*theg chen*)[, namely the ninth vehicle]. In the "Āgama, Cycle of Nine Suns" (*Luñ ñi ma dgu skor*):

<<When one counts definitively, or when one counts especially, [there exists] the inherent nature (*ñan*) of only the Particular [vehicle] (*khyad par*).>>,

and in the "[Cycle of the Wrathful Divinity] dBañ chen" (*dBañ chen*):

<<For the one and only "Particular Vehicle" (*khyad par gyi theg pa*), the eight [other] vehicles will act as secondary companions (*zur sdoñ*).¹⁹⁶>>.

In the [ninth vehicle], the merits of the [eight] inferior [vehicles] occur automatically (*śugs las*), and [the ninth vehicle] is not affected by the faults [of the eight inferior vehicles]. It is said in the "Golden Tortoise, Treatise of the Vehicle of the Swastika" (*gSer gyi rus sbal g-yuñ druñ theg pa'i rgyud*):

<<This great vehicle is like the wish-fulfilling gem (*yid bñin nor bu*). Needs, wishes, and hopes (*dgos 'dod re ba*) will occur inherently or automatically (*śugs kyis*).>>,

and in the "Stirring up the Pit" (*Doñ sprugs*):

<<The faults of the other vehicles also, [163b] without being rejected, are

¹⁹⁵ The name of the ninth or the last vehicle is expressed in different way, here *khyad par chen po*, but previously *khyad par bla na med pa* (95b1), and *bla med* (111b1).

¹⁹⁶ Cf. Minpaku Lexicon 224: *zur sdoñ* = *zur du yoi nas sdoñ grogs byed pa* = to accompany as a minor or secondary companion, to accompany incidentally, or separately.

spaṅs¹ pa med par ³-ñaṅ gis² -³ ži //
 theg pa gžan⁴ gyi⁵ yon tan yaṅ⁶ // (A.42b6)
 'bad pa med par⁷ lhun gyis grub //

ces so //

'o na theg dgur^(163b2) phye⁸ ba ci že⁹ na / bon ñid la dbye ba med de¹⁰ / sems
 can blo la tha dad la de ltar snaṅ ba'o // **sPuṅs 'bum**¹¹ las /

sems can 'dul^(163b3) ba'i bon du spyir¹² gcig kyaṅ /
 theg pa rim pa blo'i khyad par phye¹³ ste bstan¹⁴

ces daṅ / **mDzad pa**¹⁵ las /

ston pas gsuṅs^(A.42b7) pa'i gsuṅ^(163b4) rab¹⁶ kyaṅ /
 theg pa gcig gi ño bor bstan /
 'dul bya'i dbaṅ gis¹⁷ so sor go //

ces so //

de la yaṅ / **Žaṅ žuṅ** gi¹⁸ theg pa snaṅ ldan^(163b5) raṅ ldan la sogs dgu / **Bod**¹⁹
 kyi²⁰ theg pa phya gśen snaṅ gśen la sogs dgu ru / **Doṅ sprugs**²¹ las bśad²² / lha
mi gžan²³ rten la^(164a1) sogs **rGya gar** las so²⁴ // theg pa ni / zam pas mi bteg nas

¹ spaṅ DP

² gyis A

³ raṅ bžin DP

⁴ bžan A

⁵ gyis A

⁶ kyaṅ DP

⁷ pa B

⁸ che AB

⁹ bže A

¹⁰ te A

¹¹ N.I.

¹² phyir B

¹³ che AB

¹⁴ stan A

¹⁵ N.I.

¹⁶ rabs A

¹⁷ gi A

¹⁸ ni AB

¹⁹ 'og B

²⁰ gi B

²¹ ⇨ BK 175; 238.2-240.5, where only the nine vehicles of Tibet (= lho gter gyi theg pa dgu) are mentioned, while the nine vehicles of Žaṅ žuṅ (= byaṅ gter gyi theg pa dgu) are not.

²² śad A

²³ žan A

²⁴ B om.

pacified (*ži*). The merits of the other vehicles are spontaneously realised without effort.>>.

[Objection:] Then, what is the use of dividing [the path] in nine vehicles?

[Answer:] There is no division in Bon-ness (*bon ñid*). As beings are distinct in mind from each other, so is appearance. It is said in the "Hundred-thousand Heaps" (*sPun̄s 'bum*):

<<There is, in general, only one teaching (*bon*) to convert beings (*sems can*), but one teaches [different] grades of vehicles (*theg pa'i rim pa*), distinguishing [them according to] the particularity of the minds [of beings].>>.

and in the "Acts [of sTon pa gŚen rab mi bo]" (*mDzad pa*):

<<The scriptures proclaimed by the Master also are taught as having as their proper natures only one vehicle, but they are understood diversely due to the virtue of the disciples (*'dul bya*).>>

[Three Kinds of Nine Vehicles]

Concerning the [nine vehicles] also, the vehicles of *Žaṅ žuṅ* are [explained as] nine, *sNañ ldan*, *Raṅ ldan*, etc.¹⁹⁷ The Tibetan vehicles are explained in the *Doñ sprugs* as nine, *phyā gśen [theg pa]*, etc. [The nine vehicles,] *lHa mi gźan rten*, etc., are [164a] according to the Indian [cycle].¹⁹⁸ The etymology of the

¹⁹⁷ The nine vehicles of the Northern Treasury (*byañ gter*), as presented in BGSB (107b5-108b3) are 1) *sNañ ldan theg pa*, 2) *Raṅ ldan theg pa*, 3) *bŽed ldan theg pa*, 4) *Tho tho theg pa*, 5) *sPyi tho theg pa*, 6) *Ya tho theg pa*, 7) *lHa rtse theg pa*, 8) *sNañ rtse theg pa*, and 9) *Yañ rtse theg pa*. We know very little about the *theg pa dgu* of this tradition.

¹⁹⁸ The nine vehicles of the Central Treasury (*dbus gter*) are 1) *lHa mi gźan brten gyi theg pa*, 2) *Raṅ rtogs gśen gyi theg pa*, 3) *Thugs rje sems dpa'i theg pa*, 4) *g-Yuñ druñ sems dpa'i theg pa*, 5) *Bya ba gtsaṅ dag ye bon gyi theg pa*, 6) *rNam pa kun ldan mñon śes kyi theg pa*, 7) *dÑos bskyed thugs rje rol pa'i theg pa*, 8) *Śin tu don ldan kun rdzogs kyi theg pa*, and 9) *Ye nas rdzogs chen bla med kyi theg pa*. Concerning the *theg pa dgu* of this tradition, see K. Mimaki, "Doxographie tibétaine et classifications indiennes," *Bouddhisme et Cultures Locales*, Quelques cas de réciproques adaptations, Actes du colloque franco-japonais de septembre 1991, édités par FUKUI Fumimasa et Gérard FUSSMAN,

(A.42b8) ¹phar khar⁻¹ phyin pa'am / gśog² pas bya bteg ^(164a2) nas mkhar³ phyin pa
bzin / 'og mas goñ ma bteg⁴ nas / 'og min du phyin pa la bya'o // ces so //

¹ pha dar AB

² gśogs B

³ khar A

⁴ teg A

term "vehicle" (*theg pa, yāna*) is the following: just as a person, supported (*bteg*) by a bridge, went to the opposite shore (*phar khar*), or just as a bird, supported (*bteg*) by wings, went to the sky, the superior, supported (*bteg*) by the inferior, went to the Unexcelled Heaven (*'Og min, Akaniṣṭha*).

Ecole française d'Extrême-Orient, Etudes thématiques 2, Paris, 1994, pp.115-136.

**Appendix I: ANTG (Anonymous Note on *Theg pa dgu*)
concerning
the Last Five Vehicles of the *IHo gter* tradition (BTK = MT 191: 248.7-261.4),
extract of BTK = MT 191: 241.1-261.4:**

[5] lña pa ^(248.8) dge sñen¹ gyis² bon la bcu gsum ste / <1> lus kyis³ lus⁴ su phyag dañ bskor
pa⁵ / <2> ñag gis⁶ lus⁷ su sñiñ po dañ bda'i⁸ brjod / <3> yid kyis⁹ lus¹⁰ su mos kus¹¹ dañ tiñ ñe
'dzin / <4> rluñ la brten na rluñ 'khor / <5> me la ^(249.1) brten na sbyin sregs¹² / <6> chu la brten
na chabs¹³ gtor / <7> sa la rten na mchod rten dañ tsha tsha / <9?> mchod rten kyis bya ba (?) /
<10?> sku gsuñs¹⁴ thugs kyi rten žig rab gso' žiñ bžiñs¹⁵ pa / ^(249.2) <8> ma 'dal 'bul ba / <12?>
ñe'u 'don ba¹⁶ / <11> lam 'phriñ¹⁷ bcos pa / <13> zañ žiñ gis¹⁸ sbyin pa byed pa'o //

¹ *sic*, read bsñen

² *sic*, read gyi

³ *sic*, read kyi

⁴ *sic*, read las

⁵ *sic*, read ba

⁶ *sic*, read gi

⁷ *sic*, read las

⁸ *sic*, read zlas

⁹ *sic*, read kyi

¹⁰ *sic*, read las

¹¹ *sic*, read gus

¹² *sic*, read sreg

¹³ *sic*, read chab

¹⁴ *sic*, read gsuñ

¹⁵ *sic*, read bžeñs

¹⁶ *sic*, read pa

¹⁷ *sic*, read 'phrañ

¹⁸ *sic*, read gi

[6] drug pa drañ sruñs¹ gis² bon la ni / rañ rgyud dañ gžan rgyud bsruñs pa'o // **Dul pa**³ (249.3)
bskol⁴ **byañ** la⁵ /
 mkha' la mduñ skor tshul du drañ bsruñs pa'o //
 thugs rje ñi ma'i tshul du 'gro don bya //
 ces s-ho // **Dul rgyud bśams**⁶ **po la**⁷ la⁸ / de lta yañ sde rigs gñis⁹ su byas pa'i (249.4) (1) 'dul bon
 ye khrim¹⁰ gyis¹¹ sde / (2) yod pa smra pas¹² / (3) bka' gžuñ bśad ñan gyis¹³ sde / (4) brag dgon
 rka¹⁴ thub kyi sde / (5) ri khrod cog pa'i¹⁵ sde / (6) śiñ druñ mi rtag pa'i sde / (7) sgoms bya
 ñams len (249.5) gyis¹⁶ sde / (8) tshul gnas byi dor gyi sde / (9) khrims gnas cha sñoms gyis¹⁷ sde /
 (10) dag pa drañ bsruñs¹⁸ gyi sde / (11) gtsaṅ ma gtsug phud kyi¹⁹ sde / (12) tshañ spyod dge
 sñen²⁰ gyis²¹ sde²² / de bsdu nas²³ so thar (249.6) du²⁴ chen gyis²⁵ sde 'dul²⁶ ste /
 spyod tshul goñ ltar ro //

¹ *sic*, read sroñ

² *sic*, read gi

³ *sic*, read ba

⁴ *sic*, read skos

⁵ *sic*, read las

⁶ *sic*, read śam

⁷ *sic*, read ma

⁸ *sic*, read las

⁹ Cf. BGSB bcu gsum

¹⁰ *sic*, read khrims

¹¹ *sic*, read kyi

¹² *sic*, read ba'i sde

¹³ *sic*, read gyi

¹⁴ *sic*, read dka'

¹⁵ *sic*, read bu'i

¹⁶ *sic*, read gyi

¹⁷ *sic*, read gyi

¹⁸ *sic*, read sroñ

¹⁹ *sic*, read kyi

²⁰ *sic*, read bsñen

²¹ *sic*, read gyi

²² om. Ms.

²³ *sic*, read na

²⁴ *sic*, read dus

²⁵ *sic*, read gyi

²⁶ *sic*, read 'dus

[7] bdun pa a dkar kyi¹ bon la yañ gsum ste / [II-1] 'jug sga² dañ [II-2] spyod tshul dañ [II-3] spyod mkhan no //

[II-1] dañ po 'jug sgo la gsum ste / <1> gsañ sñags kyi^(249.7) bka' drug / <2> 'jug pa'i sgo drug / <3> spyod pa'i las bži'o //

<1> dañ po gsañ sñags kyi bka' drug ni / ① rnal ma ži pa³ / ② bsgyur pa⁴ khro' bo / ③ skye 'gag med ba⁵ ma mo / ④ bdag gžan rgyud grol⁶ phul ba⁶ / ^(249.8) ⑤ rnams⁷ rtogs⁸ 'joms⁹ pa'i bdud rtsi¹⁰ ⑥ 'gyur ba med pa'i tshe bsgrubs dañ drug go //

<2> 'jug pa'i sgo drug nas¹¹ / ① gži dam tshig gis bzuñs¹² pa¹³ / ② rim pa dbaň bsgrod¹⁴ / ③ ñams su tiñ ñe 'dzin gyis blaňs / ④ thag lta pa¹⁵ bcad¹⁶ / ⑤ las^(250.1) spyod pa¹⁷ dor / ⑥ don 'phrin las kyis bsdud pa'o //

<3> spyod pa'i lam¹⁸ bži ni / 'phrin las rnams¹⁹ bži ltar ro //

[II-2] gñis pa spyod tshul la yañ bži²⁰ ste / [II-2-1] <<1>> bsñen <<2>> bsgrubs <<3>> las gsum ñams su blaň pa²¹ dañ / [II-2-2] bskyed rdzogs^(250.2) rnams²² gsum / [II-2-3] 'phral du dgoñs²³ pa rnam gsum ñams su blaňs ba'o //

¹ *sic*, read gyi

² *sic*, read sgo

³ *sic*, read ba

⁴ *sic*, read ba

⁵ *sic*, read pa

⁶ *sic*, read phur pa

⁷ *sic*, read mam

⁸ *sic*, read rtog

⁹ *sic*, read 'jom

¹⁰ om. Ms.

¹¹ *sic*, read ni

¹² *sic*, read bzuñ

¹³ *sic*, read ba

¹⁴ *sic*, read bgrod

¹⁵ *sic*, read bas

¹⁶ pa should be inserted.

¹⁷ *sic*, read pas

¹⁸ *sic*, read las

¹⁹ *sic*, read mam

²⁰ Cf. BGSB gsum

²¹ *sic*, read ba

²² *sic*, read mam

²³ *sic*, read dgos

[II-2-1] dañ po bsñen bsgrubs nram gsum ñams su blañs ba¹ nas² / <<1>> bsñen pa la sñen pa'i gži ma sgo dgu / **sñan rgyud** la³ /

(A) lus ^(250.3) gyis⁴ bsñen pa gsum / (B) ñag gis⁵ sñen pa gsum / (C) yid kyis⁶ bsñen pa gsum ste / (A) dañ po lus kyis⁷ sñen pa gsum nas⁸ / ① lus cha lug⁹ lña ldan gyis¹⁰ phyag rgya' / lus kyis¹¹ gnas lñar ^(250.4) bca' dañ / ② dbaṅ sgyur 'khor lo'i phyag rgya' : g-yas g-yon du bsgyur pa'o // ③ bskyed pa sku bstod gyis¹² phyag rgya' brda' ru bkrol pa'o //

(B) ñag gis¹³ sñen¹⁴ pa gsum nas¹⁵ / ④ rgyud¹⁶ ma nor pa¹⁷ rtsa ba'i ^(250.5) sñen¹⁸ pa / thugs kar¹⁹ rin po che zla²⁰ ba dañ / ⑤ bskyed pa bskyen gyis bsñen pa brjod med me loṅ gis²¹ brda' las / bzlas pa las kyis²² bsñen pa / ⑥ ru²³ sbal bye'ur nur 'phros ltar bzla' pa'o // ^(250.6)

(C) yid gyis²⁴ sñen²⁵ pa gsum nas²⁶ / ⑦ de bžin ñid kyī tiñ ñe 'dzin ni / stoṅ žiñ bdag med du bsgoms pa dañ / ⑧ kun du snañ gis²⁷ tiñ ñe 'dzin tshad med bži ldan / ⑨ rgyu'i tiñ ñe

¹ *sic*, read pa

² *sic*, read ni

³ *sic*, read las

⁴ *sic*, read kyī

⁵ *sic*, read gi

⁶ *sic*, read kyī

⁷ *sic*, read kyī

⁸ *sic*, read ni

⁹ *sic*, read lugs

¹⁰ *sic*, read gyī

¹¹ *sic*, read kyī

¹² *sic*, read kyī

¹³ *sic*, read gi

¹⁴ *sic*, read bsñen

¹⁵ *sic*, read ni

¹⁶ *sic*, read rgyu

¹⁷ *sic*, read ba

¹⁸ *sic*, read bsñen

¹⁹ *sic*, to be deleted

²⁰ *sic*, read bzla

²¹ *sic*, read gi

²² *sic*, read kyī

²³ *sic*, read rus

²⁴ *sic*, read kyī

²⁵ *sic*, read bsñen

²⁶ *sic*, read ni

²⁷ *sic*, read ba'i

'dzin ni lha bsgoms žin gžal yas su bskyed pa'o //

Sems ^(250.7) **thub**¹ la² /

sñon 'gro phyi'i sñen³ pa gsum / ñe ba nañ gis⁴ sñen* pa gsum / bca' gži las gyis⁵ [sñen* pa gsum] / dañ po sñon 'gro phyi'i sñen* pa gsum nas⁶ / dpon gsas lha la sñen* pa dañ / rig⁷ ldan gnas ^(250.8) la sñen* pa dañ / mtshan ldan grog⁸ la sñen* pa dañ / ñe ba nañ gis⁹ sñen¹⁰ pa gsum ni / thar glud skañ la sñen* pa dañ / phyi rten skos la sñen* pa dañ / phud gta' gtar¹¹ la sñen* pa dañ / bca' ^(251.1) gži las kyi sñen* pa gsum ni / 'tshams¹² gcod pa dkyil 'khor bri¹³ pa bca' gži'i sñen* pa / mchod pa brgyan gyis¹⁴ [sñen* pa] / sgo dbye' bsre¹⁵ bsnan¹⁶ dam tshig gis¹⁷ sñen* pa'o //

<<2>> gñis pa bsgrub¹⁸ pa'i yan lags¹⁹ bco brgyad ni / **bsñan**²⁰ rgyud la²¹ /

phyi'i²² sku'i bsgrubs* pa²³ drug / bkod pa ba²⁴ madhal la rten nas bsgrubs* pa dañ / nañ gsañ sñags kyi bsgrubs* pa drugs²⁵ nas²⁶ / sñiñ po sñags su bsgrubs* pa'o // gsañ ba thugs kyi

¹ *sic*, read bSen thub

² *sic*, read las

³ *sic*, read bsñen. From now on all sñan having asterisk (sñen*) should be read as bsñen.

⁴ *sic*, read gi

⁵ *sic*, read kyi

⁶ *sic*, read ni

⁷ *sic*, read rigs

⁸ *sic*, read grogs

⁹ *sic*, read gi

¹⁰ *sic*, read bsñen

¹¹ *sic*, read gta'

¹² *sic*, read mtshams

¹³ *sic*, read 'bri

¹⁴ *sic*, read gyi

¹⁵ *sic*, read bsri

¹⁶ *sic*, read mnan

¹⁷ *sic*, read gi

¹⁸ *sic*, read sgrub. From now on all bsgrub or bsgrubs having asterisk (bsgrub*) should be read as sgrub.

¹⁹ *sic*, read lag

²⁰ *sic*, read sñan

²¹ *sic*, read las

²² *sic*, read phyi

²³ om. Ms.

²⁴ *sic*. to be deleted

²⁵ *sic*, read drug

²⁶ *sic*, read ni

bsgrubs* pa drug ni / ^(251.2) byañ chub sems su bsgrubs* pa'o //

Sems¹ thub las bsgrubs pa'o //

dkyil 'khor gži'i bsgrubs* pa drug / ño mtshar lam kyis² bsgrub* pa drug / 'bras bu dbaṅ
gis³ bsgrubs* pa drug go // dkyil 'khor gži'i ^(251.3) bsgrubs* pa drug ni / bar 'tshams⁴ bdag ṅid
don gyis⁵ bsgrubs* pa daṅ / tsa ka li bkod pa'i phyag rgya'i [bsgrubs* pa daṅ] / bsdu ya⁶ gtan⁷
gyis⁸ [bsgrub* pa daṅ] / spyān 'dren dbyer med kyis⁹ [bsgrubs* pa daṅ] / tshogs bsags phyags
gis¹⁰ [bsgrubs* pa daṅ] / ^(251.4) byañ dag bśags pa'i [bsgrubs* pa'o] //

¹¹ phyag rgya' sku bstod kyi [bsgrubs* pa] / pho ṅa bžin¹² 'deb kyis¹³ [bsgrubs* pa] / khro bo'i
rtags kyi [bsgrubs* pa] / gži sñiṅ dam bcas kyis¹⁴ bsgrub* pa'o //

gsum pa 'bras bu dbaṅ gis¹⁵ bsgrubs* pa drug nas¹⁶ / dños grub ^(251.5) lha'i yaṅ sñiṅ [gi
bsgrubs* pa] / gsaṅ pa¹⁷ rgyun tshogs nar ma [bsgrubs¹⁸ pa] / phud gta' chen gyis¹⁹ [bsgrubs²⁰
pa] / dmar lam zor kyis²¹ bsgrubs* pa'o //

zil gnon bro'i bsgrubs* pa / phyā tshe g-yaṅ gi bsgrub* pa dru²² daṅ bco brgyad do // ^(251.6)
gsum pa mtha' bsgyur las kyi mchoṅ dgu ni / bra²³ rtags gsal ba me loṅ gis²⁴ mchoṅ / phyā gśen

¹ *sic*, read bSen

² *sic*, read gyi

³ *sic*, read gi

⁴ *sic*, read mtshams

⁵ *sic*, read gyi

⁶ *sic*, read ba

⁷ *sic*, read gdan

⁸ *sic*, read gyi

⁹ *sic*, read kyi

¹⁰ *sic*, read kyi

¹¹ Several passages are missing.

¹² *sic*, read gžen

¹³ *sic*, read kyi

¹⁴ *sic*, read kyi

¹⁵ *sic*, read gi

¹⁶ *sic*, read ni

¹⁷ *sic*, read ba

¹⁸ *sic*, read sgrub

¹⁹ *sic*, read gyi

²⁰ *sic*, read sgrub

²¹ *sic*, read gyi

²² *sic*. read drug

²³ *sic*. read pra

²⁴ *sic*, read gi

theg pa¹ bon dañ sbyar / mkha' kloñ rab 'byams skañ pa'i mchoñ / snañ gśen theg pa'i bon dañ
[sbyar] / ^(251.7) dbal mo las ²thugs kyī² mthu'i mthon³ / 'phrul gśen theg pa'i bon [dañ sbyar] / ñi
zer žag⁴ ba⁵ 'dur kyis⁶ mchoñ / srid gśen theg pa'i [bon dañ sbyar] / las bži rgyud⁷ lña sbyin
bsreg gis⁸ mchoñ⁹ / dge' sñen¹⁰ ^(252.1) theg pa'i bon [dañ sbyar] / 'Gu ya srog 'dzin dam tshig gi
mchoñ / drañ bsruñs¹¹ theg pa'i [bon dañ sbyar] / 'od zer 'khyil¹² snan¹³ [gyi mchoñ] / a dkar theg
pa'i [bon dañ sbyar] / thig le dgu pa ñams kyī [mchoñ] / ye gśen theg pa'i bon [dañ sbyar] / ye
śes rtse rgyal ^(252.2) lta ba'i [mchoñ] / bla med theg pa'i bon dañ sbyar ro //
žes s-ho //

bsñen bsgrubs* las gsum ñams su blañ ba ni / bdag la ltos pa'i¹⁴ bsñen bsgrubs* bži / dañ po
lha la ltos pa'i ^(252.3) bsñen bsgrubs* bži /'phrin las la¹⁵ ltos pa'i bsñen [bsgrubs* bži] / bsgrub*
gśen la ltos pa'i bsñen bsgrubs* bži /

(A) dañ po gsum¹⁶ la ltos ba'i¹⁷ bsñen bsgrub* bži ni / ① rañ lus lha¹⁸ gnas pa de bsñan ^(252.4)
pa las¹⁹ / ② rañ ñid gtso 'khor gyur ba²⁰ la de ñe bsñen no // ③ thabs śes de rol ba de bsgrubs*
pa la / ④ rdzogs rims²¹ kyis²² rgyas thebs pa de bsgrubs* pa chen po //

(B) lha la ltos pa'i bsñen ^(252.5) bsgrubs²³ bži ni / ❶ rañ dam tshig sems dpa' gnas pa de bsñen

¹ sic, read pa'i

² sic, read thig

³ sic, read mchoñ

⁴ sic, read žags

⁵ sic, read pa

⁶ sic, read gyi

⁷ sc, read rgyun

⁸ sic, read gi

⁹ sic, read mchoñ

¹⁰ sic, read bsñen

¹¹ sic, read sroñ

¹² sic, read 'khyil ba

¹³ sic, read sman

¹⁴ Ms inserts bsgrubs

¹⁵ om. Ms.

¹⁶ sic, read bdag

¹⁷ sic, read pa'i

¹⁸ sic, read lhar

¹⁹ sic, read la

²⁰ sic, read pa

²¹ sic, read rim

²² sic, read gyi

²³ sic, read sgrub

pa la / ② dbyiñs ni ye śes sems dpa' spyān 'dren pa de ñe bsñan¹ no // ③ źi khro ji sñed
bsgrubs² pa de bsgrub³ la / ④ mchod pa phul pa'i^(252.6) yul du gyur pa de bsgrubs⁴ chen po //

(C) 'phrin las ltos pa'i [bsñen sgrub bźi ni] / ① źug nas bdag skyed kyis⁵ par⁶ ni bsñen pa la /
② mdun bskyed nas tshogs kyi par⁷ nas⁸ ñe bsñen no // ③ tshogs kyi gtor bskul gyis⁹^(252.7) bar
ni bsgrub¹⁰ pa la / ④ gtor bskul ni¹¹ rdzogs rim gyi par¹² ni bsgrub¹³ chen po //

bsgrub¹⁴ gśen la ltos pa'i bsñen bsgrubs¹⁵ bźi ni / bdag ñid sems dpa' de sñen¹⁶ ba¹⁷ la / dbyiñs
ni¹⁸ ye śes sems dpa' spyān drañ la ñe bsñen no // ^(253.1) gñis med las kyi sems dpa' gyur ba¹⁹ de
bsgrubs²⁰ pa la / źugs nas 'gro don mdzad pa de bsgrubs²¹ chen po //

gñis pa la bźi ste / źi ba byañ chub gtsor len gyis²² 'phrin las / rgyas pa tshe 'das 'dren ^(253.2)
ston gyis²³ 'phrin las / dbañ slob bu rgyud khrol gyi 'phrin las / drag po dgra bgeg²⁴ bsgral²⁵ ba'i
'phrin las ni²⁶ /

¹ *sic*, read bsñen

² *sic*, read sgrub

³ *sic*, read sgrub

⁴ *sic*, read sgrub

⁵ *sic*, read kyi

⁶ *sic*, read bar

⁷ *sic*, read bar

⁸ *sic*, read ni

⁹ *sic*, read gyi

¹⁰ *sic*, read sgrub

¹¹ *sic*, read nas

¹² *sic*, read bar

¹³ *sic*, read sgrub

¹⁴ *sic*, read sgrub

¹⁵ *sic*, read sgrub

¹⁶ *sic*, read bsñen

¹⁷ *sic*, read pa

¹⁸ *sic*, read nas

¹⁹ *sic*, read pa

²⁰ *sic*, read sgrub

²¹ *sic*, read sgrub

²² *sic*, read gyi

²³ *sic*, read gyi

²⁴ *sic*, read bgegs

²⁵ *sic*, read sgral

²⁶ *sic*, to be eliminated

[II-2-2] gñis pa bskyed rdzogs nam gsum ñams su blañs pa la gñis ste / bskyed pa dañ rdzogs pa'o // ^(253.3)

dañ po <1> bskyed pa la bži ste / chu la ña ltar¹ gis² tshul du bskyed pa dañ / pha la bu skyes kyis³ tshul du bskyed pa dañ / gsa mkhar ser po ltar du [bskyed pa dañ] / chu la chu zlar bskyed pa'is⁴ / skye ba ^(253.4) mams⁵ bži sgo' chod pa'i dgos pa yod //

<2> rdzogs pa gñis ste / rdzogs pa dañ rdzogs chen po //

dañ po rdzogs pa la yañ gñis ste / snañ rdzog⁶ pa dañ stoñ rdzogs s-ho //

<3> rdzogs pa chen po la yañ gñis ste / ^(253.5) bskyed kyañ lta pa'i⁷ ñañ la bskyed / rdzogs kyañ lta ba'i ñañ la rdzogs /

[II-2-3] dgoñs⁸ pa mams⁹ gsum ñams su blañs ba¹⁰ la gsum ste / (i) tshe 'der¹¹ dgos pa lña / (ii) 'chi khar dgos pa lña / (iii) par¹² to¹³ ru dgos pa lña'o // ^(253.6)

(i) dañ po tshe 'dir dgos pa lña ni / (i-1) dus da lta'i sñag¹⁴ pa tshe thuñ ba'i / lha khyad par can bsgoms dgos ste / goñ gis¹⁵ bskyed mams¹⁶ bž ltar / phyi snañ pa¹⁷ la dmigs ni¹⁸ bsgoms pa dañ / nañ phuñ po ^(253.7) la dmigs ni¹⁹ bsgoms pa dañ / gsañ ba rtsa gnas la dmigs ni²⁰ bsgoms pa'o //

(i-2) dus da lta'i sñags pa / gnod sbyin pho mo 'go lo rgod pa'i / sñiñ po khyad par can bzla'

¹ sic, read ldañ

² sic, read gi

³ sic, read kyi

⁴ sic, read pa dañ

⁵ sic, read mam

⁶ sic, read rdzogs

⁷ sic, read ba'i

⁸ sic, read dgos

⁹ sic, read mam

¹⁰ sic, read pa

¹¹ sic, read 'dir

¹² sic, read bar

¹³ sic, read do

¹⁴ sic, read sñags

¹⁵ sic, read gi

¹⁶ sic, read mam

¹⁷ sic, read ba

¹⁸ sic, read nas

¹⁹ sic, read nas

²⁰ sic, read nas

dgos te / ^(253.8) buñ po¹ tshañ žig pa ltar bzlas ba dañ / 'gar gyi so lam ltar / 'od ma'i gži² ltar / rin po che'i gter khyims ltar bzlas so //

(i-3) dus ta³ lta'i sñags ba⁴ nad mañ ba'i / 'byuñ pa⁵ ^(254.1) dgra gśed gyis⁶ dmigs pa bsgoms pa dañ / rtsa rlun gnad kyis bon bde' pa'i⁷ mñams pa'o //

(i-4) dus da lta'i sñag⁸ pa bsod nams chuñ ba / tshogs 'khor zab mo' bskor dgos ste / phyi 'dus gnas kyis⁹ tshogs 'khor bskor pas / rgyu bsod nams kyis¹⁰ ^(254.2) tshogs brdzogs nas / loñs spyod 'phel ba'i dgos pa yod / nañ phuñ po lus kyis¹¹ tshogs 'khor bskor pa'i / par¹² chod med ciñ dam can 'dul ba'i dgos pa yod / gsañ pa¹³ rig pa ye śes kyis¹⁴ ^(254.3) tshogs 'khor bskor pa'i / bon ñid la loñs spyod ciñ ye śes khoñ nas 'char ba'i dgos pa yod //

(i-5) ta¹⁵ lta'i sñag¹⁶ pa'i lha srin bkol du mi 'dod pa / 'phrin las zab mo gsal gtab¹⁷ dgos ste¹⁸ / bka' ^(254.4) rgyud ma 'dres pa dag par gsal gtab¹⁹ / lha dañ dam rdzas mthun pa²⁰ gsal gtab²¹ pa'o //

(ii) gñis pa 'chi khar dgos pa lña ni / (ii-1) gžan la ltos ni²² bskyed rim bsgoms pa / snañ srid lha dañ lha mo²³ ^(254.5) gsal thebs nas / bar chod bgegs kyī²⁴ mi tshugs pa'i dgos pa yod // (ii-2)

¹ *sic*, read ba

² *sic*, read gžu

³ *sic*, read da

⁴ *sic*, read pa

⁵ *sic*, read ba

⁶ *sic*, read kyis

⁷ *sic*, read ba'i

⁸ *sic*, read sñags

⁹ *sic*, read kyi

¹⁰ *sic*, read kyi

¹¹ *sic*, read kyi

¹² *sic*, read bar

¹³ *sic*, read ba

¹⁴ *sic*, read kyi

¹⁵ *sic*, read da

¹⁶ *sic*, read sñags

¹⁷ *sic*, read gdab

¹⁸ *sic*, read te

¹⁹ *sic*, read gdab

²⁰ *sic*, read par

²¹ *sic*, read gdab

²² *sic*, read nas

²³ *sic*, read mor

²⁴ *sic*, read kyis

bdag la ltos ste bskyed rims¹ bsgoms pa / phuñ po lha² dmigs su gsal thebs nas / (ii-3) 'chi
bdag bdud dañ gśin rje^(254.6) gñis ka la ltos nas rdzogs rims³ sgom pa / sems dpa' stoñ par gsal
thebs nas / me loñ ye šes rgyud la skye pa'i⁴ [dgos pa yod] // (ii-4) lus rañ bzin gyis⁵ cha lug⁶
gyis⁷ phyag rgya' dañ ma bral par⁸ byas nas / ^(254.7) phyi nañ gis⁹ 'khrul brtog¹⁰ chod nas / ñe lam
'di 'bres¹¹ su 'jug pa'i [dgos pa yod //] (ii-5) bla ma yi dam 'go¹² la thod bzin khur ba'i / byin
rlobs mñon du žugs nas / yi ge 'khor lo rdzogs chen kyis¹³ sa non pa'i^(254.8) dgos pa yod do //

(iii) par¹⁴ to¹⁵ ru dgos pa lña nas¹⁶ / (iii-1) lta ba khyad par can sgoms pa / 'gyur pa¹⁷ med pa'i
sku thobs nas / skye śi'i sdug bsñal med pa'i dgos pa yod do // (iii-2) sñiñ po khyad par can
bzlas pa'i¹⁸ ^(255.1) 'gag pa med pa'i gsuñ thob nas / dgra gñen bde sdug gis¹⁹ sdug bsñal dañ bral
pa'o²⁰ // (iii-3) tiñ ñe 'dzin khyad par can bsgoms pa'i²¹ / 'khrul ba med pa'i thugs thobs²² nas /
phyi nañ 'khrul ^(255.2) rtog gis²³ sdug bsñal dañ bral pa'i²⁴ dgos pa yod do // (iii-4) snañ pa²⁵ sna

¹ *sic*, read rim

² *sic*, read lhar

³ *sic*, read rim

⁴ *sic*, read ba'i

⁵ *sic*, read gyi

⁶ *sic*, read lugs

⁷ *sic*, read kyi

⁸ *sic*, read bar

⁹ *sic*, read gi

¹⁰ *sic*, read rtog

¹¹ *sic*, read bde rdzogs

¹² *sic*, read mgo

¹³ *sic*, read gyi

¹⁴ *sic*, read bar

¹⁵ *sic*, read do

¹⁶ *sic*, read ni

¹⁷ *sic*, read ba

¹⁸ *sic*, read pas

¹⁹ *sic*, read gi

²⁰ *sic*, read ba'o

²¹ *sic*, read pas

²² *sic*, read thob

²³ *sic*, read gi

²⁴ *sic*, read ba'i

²⁵ *sic*, read ba

tshogs lam du khyer ba'i¹ / legs par 'byuñ ba'i yon tan thob nas / g'zan gyis² skyon gyis dgos³ pa med pa'i / (iii-5) dus rtag du⁴ 'phrin^(255.3) las⁶ med pa thugs rjes thobs⁵ nas /⁶ dañ ma bral par⁷ byas pa'i⁸ / lhun gyis grub pa'i 'phrin las thob nas / zin kham dag par mi skye kha med pa'i dgos pa yod //

(iv) b'zi pa 'phrul du dgos ba⁹ mams su ñams su^(255.4) blañ pa²³ la gsum ste / <1> stod du dgos pa'i triñ¹⁰ gsum / <2> par¹¹ du dgos pa'i chin dgu / <3> smad du dgos pa'i gzer bu bcu gcig go //

<1> dañ po stod du dgos pa'i trañ¹² gsum nas¹³ / <1-1> zil gnon lta ba'i triñ¹⁴ / <1-2> sbyaṅs pa^(255.5) 'phrin las kyis¹⁵ rtiñ¹⁶ / <1-3> b'sams pa'i¹⁷ gtor ma'i rtiñ¹⁸ ño //

<1-1> dañ po zil gnon lta ba'i brtiñ¹⁸ la yañ gsum ste / ① gsal pa¹⁹ lha'i lta ba²⁰ nam rtog dgra bgeg²¹ zil gyi²² non / ② śar pa²³ ye śes kyī lta ba²⁴ /^(255.6) ñon moṅs dug²⁵ zil gyi²⁶ non / ③ yañ dag

¹ *sic*, read bas

² *sic*, read gyi

³ *sic*, read gos

⁴ *sic*, read tu

⁵ *sic*, read thob

⁶ *sic*, to be deleted

⁷ *sic*, read bar

⁸ *sic*, read pas

⁹ *sic*, read pa

¹⁰ *sic*, read gdeñ

¹¹ *sic*, read bar

¹² *sic*, read gdeñ

¹³ *sic*, read ni

¹⁴ *sic*, read gdeñ

¹⁵ *sic*, read kyī

¹⁶ *sic*, read gdeñ

¹⁷ *sic*, read pa

¹⁸ *sic*, read gdeñ

¹⁹ *sic*, read ba

²⁰ *sic*, read bas

²¹ *sic*, read bgegs

²² *sic*, read gyis

²³ *sic*, read ba

²⁴ *sic*, read bas

²⁵ *sic*, read dug lña

²⁶ *sic*, read gyis

stoñ ñid kyis¹ lta pa'i² / snañ srid zil gyi³ gnon pa'o //

<1-2> gñis pa sbyoñs pa 'phrin las kyis⁴ rtiñ⁵ la gsum ste / ① rgyud luñ la yid ches kyis⁶ rtiñ⁷
/ ② don rtog pa ^(255.7) man ñag gis⁸ brtiñ⁹ / ③ bya rtsol las¹⁰ lhun grub kyis¹¹ brtiñ¹² ño //

<1-3> bsams pa'i gtor ma'i brtiñ¹³ gsum ste / ① brgyan¹⁴ gyis¹⁵ gtor ma thugs rje kun la
khyab ba'i¹⁶ brtiñ¹⁷ / ② yo byad kyis¹⁸ gtor ma snañ srid kun la khyab pa'i brtiñ¹⁹ / ^(255.8) ③
dmigs pa rten gyis²⁰ gtor ma tiñ 'dzin spros bsdud gsal ba²¹ rtiñ²² ño //

<2> gñis pa par²³ du dgos pa'i chiñ dgu nas²⁴ / ❶ skyed pa gźal yas kyis²⁵ chiñ / yañ dog
med ba'i²⁶ gnad / ❷ tiñ 'dzin 'phro ^(256.1) 'dus chiñ / mñon du gyur pa'i chiñ²⁷ / ❸ gźi lam 'bras

-
- ¹ *sic*, read kyi
² *sic*, read bas
³ *sic*, read gyis
⁴ *sic*, read kyi
⁵ *sic*, read gdeñ
⁶ *sic*, read kyi
⁷ *sic*, read gdeñ
⁸ *sic*, read gi
⁹ *sic*, read gdeñ
¹⁰ *sic*, to be deleted
¹¹ *sic*, read kyi
¹² *sic*, read gdeñ
¹³ *sic*, read gdeñ
¹⁴ *sic*, read rgyun
¹⁵ *sic*, read gyi
¹⁶ *sic*, read pa'i
¹⁷ *sic*, read gdeñ
¹⁸ *sic*, read kyi
¹⁹ *sic*, read gdeñ
²⁰ *sic*, read gyi
²¹ *sic*, read ba'i
²² *sic*, read gdeñ
²³ *sic*, read bar
²⁴ *sic*, read ni
²⁵ *sic*, read kyi
²⁶ *sic*, read pa'i
²⁷ *sic*, read gnad

bu¹ chiñ / bye trag² med pa'i chiñ³ / ④ skyed⁴ dañ rdzogs pa'i chiñ / sems su 'dus pa'i [gnad] / ⑤ bzlas pa snags kyi chiñ / lha sku gsal ba'i chiñ / ^(256.2) ⑥ bkye ba mgron gyis⁵ chiñ / dmigs su med pa'i [gnad] / ⑦ bri pa⁶ dkyil 'khor gyis⁷ [chiñ] / lha gsal pa'i⁸ chiñ⁹ / ⑧ snañ ba sna tshogs lam gyis¹⁰ [chiñ] / rol pa 'gags med kyis¹¹ chiñ¹² gnad / ⑨ goñ gis¹³ de rnams don du rañ ^(256.3) sems la¹⁴ mi žan¹⁵ pa'i chiñ / sañs rgyas rañ gnad¹⁶ su yod pa'i ¹²-don no⁻¹⁷ //

<3> gsum pa smad du dgos pa'i gzer bu gcu gcig nas¹⁸ / ① stod ② skul / ③ dgyes¹⁹ / ④ sbad²⁰ / ⑤ 'gug / ⑥ gtab²¹ / ⑦ bsgral / ^(256.4) ⑧ mnas / ⑨ bsregs / ⑩ 'phañ / ⑪ mun²² grub nas²³ ²⁴-skyas pa⁻²⁴ dañ bcu gcig go //

① dañ po brgyan²⁵ dañ cha lug²⁶ mos 'dun dad pa bsod²⁷ ces pa / bstod de bskul pa²⁸ dañ / ②

¹ *sic*, read bu'i

² *sic*, read brag

³ *sic*, read gnad

⁴ *sic*, read bskyed

⁵ *sic*, read gyi

⁶ *sic*, read ba

⁷ *sic*, read gyi

⁸ *sic*, read ba'i

⁹ *sic*, read gnad

¹⁰ *sic*, read gyi

¹¹ *sic*, read kyi

¹² *sic*, to be deleted

¹³ *sic*, read gi

¹⁴ *sic*, read las

¹⁵ *sic*, read gžan

¹⁶ *sic*, read gnas

¹⁷ *sic*, read gnad do

¹⁸ *sic*, read ni

¹⁹ Cf. bkye (BGSB 151a4)

²⁰ *sic*, read rbad

²¹ *sic*, read gdab

²² *sic*, read ma

²³ *sic*, read na

²⁴ skyar ba

²⁵ *sic*, read rgyan

²⁶ *sic*, read lugs

²⁷ *sic*, read bstod

²⁸ *sic*, read ba

gtam¹ ste / gnad la por² (256.5) na³ bskul pa'o⁴ // ③⁵ skyabs ba spyai⁵ rgyug gis⁶ pho ña rañ sems
la dgye / ④ stoñ ñid ye śes kyi pho ña ma rig gti mug la sbad⁷ / ⑤ tin 'dzin gsal pa'i⁸ gnad
gyis⁹ 'gug / ⑥ rtog pa lta pa¹⁰ bon ñid dbyiñs kyi¹¹ (256.6) gtab¹² / ⑦ thugs rje śugs kyi¹³ mam rtogs¹⁴
dgra bgegs sgral / ⑧¹⁵ loñs spyod¹⁵ 'khrul ba'i dgra dgeg¹⁶ mgo bo mnan / ⑨ ñon moñs sems¹⁷
kyi me'i¹⁸ bsregs / ⑩ 'khor pa'i¹⁹ sdug bsñal mya ñan la²⁰ 'das par 'phañ / ⑪ ma grub ni²¹ skyar
(256.7) pa'o²² //

[II-3] gsum pa²³ yo byad mkhen²³ pa²⁴ la yañ gsum ste / sñag²⁵ pa rab la 'char pa²⁶ lña / sñag²⁷
pa 'briñ la gsal pa²⁸ lña / sñag²⁹ pa tha ma la gzun³⁰ pa³¹ lña /

-
- ¹ *sic*, read gdams
² *sic*, read bor
³ *sic*, read nas
⁴ *sic*, read ba'o
⁵ *sic*, read khyab pa spyi'i
⁶ *sic*, read gi
⁷ *sic*, read rbad
⁸ *sic*, read ba'i
⁹ *sic*, read kyis
¹⁰ *sic*, read ba
¹¹ *sic*, read su
¹² *sic*, read gdab
¹³ *sic*, read kyis
¹⁴ *sic*, read rtog
¹⁵ *sic*, read log lta
¹⁶ *sic*, read dgegs
¹⁷ *sic*, read ye śes
¹⁸ *sic*, read mes
¹⁹ *sic*, read ba'i
²⁰ *sic*, read las
²¹ *sic*, read na
²² *sic*, read ba'o
²³ *sic*, read spyod mkhan
²⁴ *sic*, to be deleted
²⁵ *sic*, read sñags
²⁶ *sic*, read ba
²⁷ *sic*, read sñags
²⁸ *sic*, read ba
²⁹ *sic*, read sñags
³⁰ *sic*, read bzun
³¹ *sic*, read ba

[II-3-1] dañ po sñag¹ pa rab la 'char ba ^(256.8) lña ni / ① sems can thams cad sañs rgyas kyis² 'char te / gzi'i ye śes rañ ches³ su yod pa'i gnad / ② snañ ba thams cad bon sku⁴ 'char te / lam gyis⁵ ye śes sgron⁶ med du yod du⁷ gnad / ③ gnam ri sa brag thams cad ^(257.1) lha dañ lha mor 'char te / 'bras bu ye śes lhun rdzogs su yod [pa'i gnad] / ④ sdug bsñal thams cad bde ba⁸ 'char te / snañ ba sna tshogs lam du khyer pa'i²³ [gnad] / ⑤ ñon moñs pa ye śes su 'char ste⁹ / rañ 'byuñ ye śes rañ cha¹⁰ ^(257.2) su yod pa'i gnad /

[II-3-2] sñags pa 'brin la gsal pa¹¹ lña ni / ① stoñ gsum lha'i gźal yas su gsal ste¹² / gźal yas la yañ dog med pa'i gnad do // ② rañ lus lha skur gsal ste¹³ / par¹⁴ chod ^(257.3) bgegs kyī¹⁵ mi tshugs pa'i dgos ba¹⁶ yod do // ③ snod gyis¹⁷ 'jig rten gtor gźon¹⁸ gsal ste¹⁹ / snod la bzañ ñan med pa'i gnad / ④ snañ srid thams cad dam rdzas su gsal pa²⁰ / dam can la ²¹-'khrul rtogs-²¹ mi yoñs²² ^(257.4) pa'i²³ [gnad] / ⑤ gnas lug²⁴ stoñ pa ñid du gsal ste²⁵ / sañs rgyas gźan las mi tshol pa'i²⁶ gnad do //

¹ *sic*, read sñags

² *sic*, read su

³ *sic*, read chas

⁴ *sic*, read skur

⁵ *sic*, read gyi

⁶ *sic*, read bsgrod

⁷ *sic*, read pa'i

⁸ *sic*, read bar

⁹ *sic*, read te

¹⁰ *sic*, read chas

¹¹ *sic*, read ba

¹² *sic*, read te

¹³ *sic*, read te

¹⁴ *sic*, read bar

¹⁵ *sic*, read kyis

¹⁶ *sic*, read pa

¹⁷ *sic*, read kyī

¹⁸ *sic*, read gźon du

¹⁹ *sic*, read te

²⁰ *sic*, read bas

²¹ *sic*, read 'khu ldog

²² *sic*, read yoñ

²³ *sic*, read ba'i

²⁴ *sic*, read lugs

²⁵ *sic*, read te

²⁶ *sic*, read ba'i

[II-3-3] sñag¹ pa tha ma la gzuñ² pa³ lña ni / ① 'phrin las gyer du gzuñ⁴ pa⁵ / ② sñag⁶ sñiñ
po rañ rgyud du ^(257.5) gzuñ⁷ pa⁸ / ③ rdzas śa khraḡs⁹ su¹⁰ gzuñ¹¹ ba / ④ lha rig pa ther zug du
gzuñ¹² ba / ⑤ yi dam 'jig rten gyis¹³ lhar gzuñ¹⁴ ba /

[II-3-4] de la ma rtog¹⁵ pa'i sñag¹⁶ pa ni / ① 'phrin las blo 'dzin la re pa¹⁷ / ③ rdzas gtor ^(257.6)
chuñ la re pa¹⁸ / ④ lha ri mgo¹⁹ la re ba / ⑤ ño²⁰ grub 'jig rten kyis²¹ dpal la re ba'o //

[8] brgyad pa ye gśen gyis²² bon la gsum ste / [I] gźi' dños²³ bzuñ ba dañ / [II] lam ñams su
blañs pa dañ / [III] 'bras bu ^(257.7) mñon du gyur pa'o //

[I] dañ po gźi' ños²⁴ bzuñ ba la gsum ste / gźi bka'²⁵ dag dañ / lhun grub dañ / luñ ma bstan
no // **sñan rgyud** las / rka²⁶ dag chen po bon gyi sku'i / gañ gi tri²⁷ ma'i²⁸ mtha' ^(258.1) ma reg / gźi'

¹ *sic*, read sñags

² *sic*, read bzuñ

³ *sic*, read ba

⁴ *sic*, read bzuñ

⁵ *sic*, read ba

⁶ *sic*, read sñags

⁷ *sic*, read bzuñ

⁸ *sic*, read ba

⁹ *sic*, read khraḡ

¹⁰ *sic*, read tu

¹¹ *sic*, read bzuñ

¹² *sic*, read bzuñ

¹³ *sic*, read gyi

¹⁴ *sic*, read bzuñ

¹⁵ *sic*, read rtogs

¹⁶ *sic*, read sñags

¹⁷ *sic*, read ba

¹⁸ *sic*, read ba

¹⁹ *sic*, read 'go

²⁰ *sic*, read dños

²¹ *sic*, read gyi

²² *sic*, read gyi

²³ *sic*, read ño

²⁴ *sic*, read ño

²⁵ *sic*, read ka

²⁶ *sic*, read ka

²⁷ *sic*, read dri

²⁸ *sic*, read mas

sgribs¹ 2-sems dpa¹⁻² rka³ dag dños⁴ bzuñs⁵ pa'o⁶ //

gñis pa lhun grub la bži ste / snañ pa⁷ lhun grub / stoñ pa gñis med / skyon gñis⁸ lhun grub /
lhun grub chen po / 'byuñ ruñ ma 'gag pa'o //

gsum^(258.2) pa luñ ma bstan źes pa / khos⁹ len dañ bral pa'o¹⁰ // **sñan rgyud** las / gži bžir 'dod
de / rka¹¹ dag dañ / lhun grub dañ / luñ ma bstan dañ / thig le ñag gcig dañ bži'o // yar me pa¹²
^(258.3) chen po'i¹³ / gži mtshan ñid lña stan¹⁴ du bžad / 'dod de / rañ bžin rka¹⁵ dag / 16-snañs pa¹⁶
lhun grub / ño bo luñ ma bstan / gñis su med pa'i thig le ñag gcig / rtog¹⁷ ma rtog¹⁸ kyi¹⁹ khyad
par dbye pa²⁰ dañ lña'o // ^(258.4)

de yañ bsdu²¹ ni²² gsum la 'dus ste / sañs rgyas kyi phyi gži' nas²³ / rañ 'byuñ gis²⁴ ye śes / sems

¹ *sic*, read sgrib

² *sic*, read med, cf. ANTG2 364.2 med

³ *sic*, read ka

⁴ *sic*, read ño

⁵ *sic*, read bzuñ

⁶ *sic*, read ba'o

⁷ *sic*, read ba

⁸ *sic*, read bral

⁹ *sic*, read khas

¹⁰ *sic*, read ba'o

¹¹ *sic*, read ka

¹² *sic*, read ba

¹³ *sic*, read pos

¹⁴ *sic*, read ldan

¹⁵ *sic*, read ka

¹⁶ *sic*, read snañ ba

¹⁷ *sic*, read rtogs

¹⁸ *sic*, read rtogs

¹⁹ *sic*, read kyis

²⁰ *sic*, read ba

²¹ *sic*, read bsdu

²² *sic*, read na

²³ *sic*, read ni

²⁴ *sic*, read gi

can kyis¹ spyi gži' nas² / lhan skyed³ kyis⁴ ma rigs⁵ pa / 'khor 'das gyis⁶ spyi bži⁷ nas⁸ (258.5) lhun grub chen po 'byuñ rus⁹ ma 'gag pa'o //

de yañ skye med ga¹⁰ dag gsal pa'is¹¹ / 'gag pa¹² lhun grub / rdzogs pa gsal stoñ / gñis su med pa bon gyis¹³ sku'o //

[II] gñis pa lam ñams su blañ pa¹⁴ (258.6) la gñis ste¹⁵ / [II-1] lam bye brag du ñams su blañ ba dañ / [II-2] dgoñs mñams¹⁶ phyr¹⁷ bstan pa'o //

[II-1] dañ po lam bye brag du ñams su blañ pa¹⁸ nas¹⁹ / [II-1-a] ži gnas dañ / [II-1-b] lhag mthoñ dañ / [II-1-c] zuñ 'brel lo //

[II-1-a] dañ po ži gnas la (258.7) yañ gñis ste²⁰ / [II-1-a-1] mtshan bcas bsten²¹ sems bzuñ pa²² dañ / [II-1-a-2] mtshan med la brten nas sems bzuñ ba'o //

[II-1-a-1] dañ po mtshan ni²³ sems bzuñ pa²⁴ ni / sku' phyag brgya²⁵ kun bzañ la bzuñ pa²⁶

¹ *sic*, read gyi

² *sic*, read ni

³ *sic*, read skye

⁴ *sic*, read kyis

⁵ *sic*, read rig

⁶ *sic*, read kyi

⁷ *sic*, read gži

⁸ *sic*, read ni

⁹ *sic*, read ruñ

¹⁰ *sic*, read ka

¹¹ *sic*, read ba'is

¹² *sic*, read med

¹³ *sic*, read gyi

¹⁴ *sic*, read ba

¹⁵ *sic*, read te

¹⁶ *sic*, read ñams

¹⁷ *sic*, read spyir

¹⁸ *sic*, read ba

¹⁹ *sic*, read ni

²⁰ *sic*, read te

²¹ *sic*, read la brten nas

²² *sic*, read ba

²³ *sic*, read bcas la brten nas

²⁴ *sic*, read ba

²⁵ *sic*, read rgya

²⁶ *sic*, read ba

dañ / gsuñ ^(259.1) yig 'bru la gzuñs¹ ba dañ / thugs phyag mtshan g-yuñ druñ la gzuñs² pa'o³ //

[II-1-a-2] gñis pa mtshan med lab⁴ rten⁵ sems gzuñ⁶ pa⁷ ni / khyuñ nam mkha' la ⁸steñ pa⁸
ltar / rtsol med du chod de bźag / ^(259.2) bya ⁹the pa⁹ tshañs¹⁰ du 'dzul pa¹¹ 'dra¹² ltar ro // rtse gcig
tu trig¹³ ge se (?) skyes bu las tshar pa'i¹⁴ ltar / 'ghal¹⁵ med lhod de ¹⁶bźags so¹⁶ // ¹⁷

[II-1-b] gñis pa lhag mthoñ nas¹⁸ / **rDzogs chen** las /

dpe' nam mkha' / don bon ñid / ^(259.3) rtag¹⁹ sems ñid ño bo²⁰

ces ba²¹ dañ / **Gab pa** las /

dpe' don rtag²² gsum du ²³mñams ba²³ dañ / skal ldan sems la ²³mñams pa²³ med de gñis
med du bsgom /

ces dañ / **Sems²⁴ thub** las /

rañ gis bsgrib ^(259.4) pa med du gsal gyis gsal pa²⁵ de lhag mthoñ /

bDal 'bum las /

¹ *sic*, read bzuñ

² *sic*, read bzuñ

³ *sic*, read ba'o

⁴ *sic*, read la

⁵ *sic*, read brten nas

⁶ *sic*, read bzuñ

⁷ *sic*, read ba

⁸ *sic*, read ldiñ ba

⁹ *sic*, read thi ba

¹⁰ *sic*, read tshañ

¹¹ *sic*, read ba

¹² *sic*, to be deleted

¹³ *sic*, read hrig

¹⁴ *sic*, read ba

¹⁵ *sic*, read gal

¹⁶ *sic*, read bźag go

¹⁷ om. Ms.

¹⁸ *sic*, read ni

¹⁹ *sic*, read rtags

²⁰ *sic*, read sprad

²¹ *sic*, read pa

²² *sic*, read rtags

²³ *sic*, read mñam pa

²⁴ *sic*, read bSen

²⁵ *sic*, read ba

sems la sems ma mchis ste¹ / sems kyis² rañ bžin 'od gsal pa'o³ //

sñan rgyud las /

mkha' gsal gcig gis kun la ^(259.5) khyab / gsal ba'i mkha' la phyogs ris med
ces s-ho //

[II-1-c] gsum pa zuñs⁴ 'brel ni / **Ye khri mtha' sel** las /

ži gnas tiñ 'dzin ⁵bstob (?) de⁻⁵ /

lhag mthoñ gsal pa'i⁶ stobs kyi ^(259.6) mchogs⁷ /

ži lha⁸ zuñs⁹ 'brel mi rtog pa /

de mthar phyin pa'i mi g-yos¹⁰ ba'o //

ñon monś rañ grol gyis¹¹ rgyud las /

śes pa lhañ kyi¹² rtogs pa de /¹³ lhag mthoñ /

śes pa rtse¹⁴ 'deb ^(259.7) dañ bral pa¹⁵ de ži gnas /

gsal stoñ gñis med mñams¹⁶ par bon gyis¹⁷ sku ru bžugs¹⁸ /

ces pa /

[II-1-d] de la bži ste / <1> tiñ ñe 'dzin gyis¹⁹ thun sgom / <2> sems dpa'i ñañ sgom / <3>

¹ *sic*, read te

² *sic*, read kyi

³ *sic*, read ba'o

⁴ *sic*, read zuñ

⁵ Cf. stobs gñis de (ANTG2, 365.7), stobs bde dañ (BGSB 158b1)

⁶ *sic*, read ba'i

⁷ *sic*, read mchog

⁸ *sic*, read lhag

⁹ *sic*, read zuñ

¹⁰ *sic*, read g-yo

¹¹ *sic*, read gyi

¹² *sic*, read gis

¹³ *sic*, to be eliminated

¹⁴ *sic*, read rtsis

¹⁵ *sic*, read ba

¹⁶ *sic*, read mñam

¹⁷ *sic*, read gyi

¹⁸ *sic*, read bžag

¹⁹ *sic*, read gyi

rtog¹ ba'i² gloñ³ sgom / <4?> bsgoms⁴ med mthar ^(260.1) phyin pa'o //

<1> dañ po tiñ ñe 'dzin gyis⁵ thun bsgoms⁶ nas⁷ /

gñen por phar bgegs⁸ kyi⁹ dran pa bsgoms /

ces pa'i¹⁰ /

rnam rtog 'gyu pa¹¹ ma dañ pa'i /

stoñ gsal sprin bral ñi ma 'dra /

ces s-ho //

<2> gñis pa ^(260.2) sems dpa¹² sgom na¹³ /

myaṅs¹⁴ pa¹⁵ tshur 'gebs kyis dran pa bsgoms /

ces pa'i¹⁰ /

za 'chags¹⁶ 'gro 'dug ci byed kyañ /

dus gsum mtha'¹⁷ 'bral med pa'i /

ñañ la ñañ gis bsgoms pa'is / ^(260.3)

bsgoms dus su mdañ sum chag pa'i khyab¹⁸ pa 'dra /

rkyen kyis¹⁹ 'jug ciñ bsgoms ni²⁰ 'phel /

ces s-ho //

¹ *sic*, read rtogs

² *sic*, read pa'i

³ *sic*, read kloñ

⁴ *sic*, read sgom

⁵ *sic*, read gyi

⁶ *sic*, read sgom

⁷ *sic*, read ni

⁸ *sic*, read 'geb

⁹ *sic*, read kyis

¹⁰ *sic*, read pa

¹¹ *sic*, read ba

¹² *sic*, read dpa'i ñañ

¹³ *sic*, read ni

¹⁴ *sic*, read myoñ

¹⁵ *sic*, read ba

¹⁶ *sic*, read 'cha'

¹⁷ *sic*, read 'du

¹⁸ *sic*, read khyag

¹⁹ *sic*, read gyis

²⁰ *sic*, read nas

<3> gsum pa kloñ bsgoms nas¹ /

rnam rtog ka² śar thams cad stoñ ñid ye śes su grol /

ces s-ho // ^(260.4)

[II-2] gñis pa dgoñs mñams nas³ / bde stoñ gsal gsum mo // sdug bsñal med pa bde / sgribs⁴
g-yogs med pa gsal / gzuñ 'dzin med pa mi rtog pa'o // rtogs na ñams su 'char ste⁵ / ^(260.5) bde
mñams⁶ dañ / gsal mñams⁷ dañ / stoñs⁸ mñams⁹ mo // ma rtog¹⁰ na dus¹¹ gsum du 'char ste¹² / bde
pa¹³ 'dod chag¹⁴ / gsal ba že sdañ / mi rtog pa gti mug go // gol nas¹⁵ khams gsum du gol ^(260.6) ste¹⁶
/ bde pa¹⁷ 'dod khams / gsal pa¹⁸ gzugs khams / mi rtog pa gzugs med do // grol na sku gsum du
grol ste¹⁹ / bde pa²⁰ sprul sku' / gsal pa²¹ loñ²² sku' / mi rtog ba²³ bon ^(260.7) sku / **A luñs**²⁴ **'phrul gyi**
sde²⁵ **migs**²⁶ la²⁷ /

¹ *sic*, read ni

² *sic*, read gañ

³ *sic*, read ni

⁴ *sic*, read sgrib

⁵ *sic*, read te

⁶ *sic*, read ñams

⁷ *sic*, read ñams

⁸ *sic*, read stoñ

⁹ *sic*, read ñams

¹⁰ *sic*, read rtogs

¹¹ *sic*, read dug

¹² *sic*, read te

¹³ *sic*, read ba

¹⁴ *sic*, read chags

¹⁵ *sic*, read na

¹⁶ *sic*, read te

¹⁷ *sic*, read ba

¹⁸ *sic*, read ba

¹⁹ *sic*, read te

²⁰ *sic*, read ba

²¹ *sic*, read ba

²² *sic*, read loñs

²³ *sic*, read pa

²⁴ *sic*, read luñ

²⁵ *sic*, read lde

²⁶ *sic*, read mig

²⁷ *sic*, read las

'dral¹ min pa rnam² ba³ gsum nas⁴ / bde pa⁵ 'dra la mun⁶ ba⁷ gtoñs⁸ sñoms ltar ro //
 gsal ba 'dra la mun⁹ pa dbaṅ po yul tshol / mi rtog pa ^(260.8) 'dra la mun¹⁰ pa dran med 'jol¹¹
 pa'o //

[III] gsum pa 'bras bu ni / **'Grel fi** la¹² /

'bras bu la ni gži mñon du gyur pa'o // gži' rañ sa zin pa'o // lam mthar thug pa'o // rtog¹³
^(261.1) pa mñon du gyur pa'o // 'bad med thugs rje gžan don śug¹⁴ la 'byuñ pa'o¹⁵ //

[9] dgu pa bla med gyis¹⁶ bon ni / bya rtsal dañ bral ba gcig yin te / **Luñ drug** las /

bsgrubs¹⁷ med rtsol med yañ khyad dañ / ^(261.2)

thegs¹⁸ mchogs¹⁹ 'di ni kun kyis²⁰ thun moñ min /

ces dañ / **'Grel bži** las /

khyad par chen po'i sa / 'di ltar gyis²¹ snañ ba thams cad bya rtsal dañ bral nas / rañ sañs
 rgyas su rtogs

ces dañ / **gSer** ^(261.3) **gyis**²² **ri**²³ **sbal g-yuñ druñ theg pa'i rgyud** las /

¹ *sic*, read 'dra la

² *sic*, read rnam

³ *sic*, read pa

⁴ *sic*, read ni

⁵ *sic*, read ba

⁶ *sic*, read min

⁷ *sic*, read pa

⁸ *sic*, read btañ

⁹ *sic*, read min

¹⁰ *sic*, read min

¹¹ *sic*, read 'jog

¹² *sic*, read las

¹³ *sic*, read rtogs

¹⁴ *sic*, read śugs

¹⁵ *sic*, read ba'o

¹⁶ *sic*, read gyi

¹⁷ *sic*, read sgrub

¹⁸ *sic*, read theg

¹⁹ *sic*, read mchog

²⁰ *sic*, read gyi

²¹ *sic*, read gyi

²² *sic*, read gyi

²³ *sic*, read rus

thegs¹ mchogs² 'di ni yid bzin nor bu 'dra / dgos 'dod re pa³ rañ⁴ nam śug⁵ la 'byuñ /
ces s-ho // **rGyud 'khor ba doñ sprug⁶** las /
theg pa gzan^(261.4) gyis⁷ skyon mams kyañ /
span pa⁸ med bar⁹ rañ sar ži /
theg pa gzan kyi¹⁰ yon tan kyañ¹¹ /
rtsal ba med par lhun gyis grub /
ces s-ho //

¹ *sic*, read theg

² *sic*, read mchog

³ *sic*, read ba

⁴ *sic*, read ñaṅ

⁵ *sic*, read śugs

⁶ *sic*, read sprugs

⁷ *sic*, read gyi

⁸ *sic*, read ba

⁹ *sic*, read par

¹⁰ *sic*, read gyi

¹¹ *sic*, read yañ

Appendix II: ANTG2 (Anonymous Note on *Theg pa dgu*, No.2)
concerning
the First Four Vehicles of the *IHo gter* tradition (BTK = MT 191: 354.4-367.7),
extract of BTK = MT 191: 347.2-367.7

[5] lña pa dge¹ sñen² gyis³ theg pa la gsum⁴ ste / <1> lus kyi las su phyag dañ^(354.5) bskor ba / <2> ñag gis⁵ las su bsñiñ⁶ po zlas brjod / <3> yid kyi⁷ las su mos gus dañ tiñ ñe 'dzin / <4> rluñ la brten nas rluñ 'khor / <5> me la brten nas sbyin bsregs⁸ / <6> chu las⁹ brtan¹⁰ nas^(354.6) chab gtor / <7> sa la brten nas mchod rten dañ tsha tshwa / <9?> mchod rten la byi dor bya / <10?> sku gsuñ thugs kyi rten nas¹¹ žig ral bso¹² žiñ bžeñ¹³ pa / <8> ma dhal la¹⁴ 'bul ba dañ / <12?> ñe'u mdon^{15 (354.7)} pa / <11> lam 'phrañ bcos pa / <13> zañ zin¹⁶ gis¹⁷ sbyin pa byed pa'o
 //

¹ *sic*, read dge

² *sic*, read bsñen

³ *sic*, read gyi

⁴ *sic*, read bcu gsum

⁵ *sic*, read gi

⁶ *sic*, read sñiñ

⁷ *sic*, read kyi

⁸ *sic*, read sreg

⁹ *sic*, read la

¹⁰ *sic*, read brten

¹¹ *sic*, to be deleted

¹² *sic*, read gso

¹³ *sic*, read bžeñs

¹⁴ sin, to be deleted

¹⁵ *sic*, read 'don

¹⁶ *sic*, read žiñ

¹⁷ *sic*, read gi

[6] drug pa drañ sroñ gis¹ bon la ni / rañ rgyud drañ² las³ gžan rgyud srañ⁴ pa'o / **'Dul ba'i sgos⁵ byañ las /**

mkha' ^(354.8) la mduñ bskor ba'i tshul du bsrañ⁶ pa'o //

thugs rje⁷ ñi ma'i tshul du 'gro don byed //

ces so // **'Dul rgyud bśam⁸ po ma las /**

da lta yam⁹ sde rigs lña bcu'i¹⁰ gnas

bces¹¹ pa / (1) 'dul bon ^(355.1) ye khrims gyis¹² sde / (2) yod pa smra'i¹³ / (3) bka' bžuñ¹⁴ bśad ñan gyi sde / (4) brag dgon dka' thub gyi¹⁵ sde / (5) dur khrod rtsog¹⁶ bu'i sde / (6) śiñ druñ ^(355.2) ma¹⁷ rtag pa'i sde / (7) sgom bya ñams len gyis¹⁸ sde / (8) tshul gnas byi dor gyi sde / (9) khrims gnas cha sñoms kyī¹⁹ sde / (10) dag²⁰ pa drañ sroñ gyi sde / (11) tshañ²¹ ma gtsug phud gyi²² sde / (12) tshañs ^(355.3) spyod dge bsñen gyi sde / (13) dus khrims ²³⁻sñen gyi⁻²³ sde / de yañ bsdu nas²⁴ bso²⁵ thar gyi sde / dus chen gyis²⁶ sder 'dus so //

¹ *sic*, read gi

² *sic*, read drañ

³ *sic*, read la

⁴ *sic*, read sroñ

⁵ *sic*, read skos

⁶ *sic*, read sroñ

⁷ *sic*, read rjes

⁸ *sic*, read śam

⁹ *sic*, read yañ

¹⁰ Cf. BGSB bcu gsum du

¹¹ *sic*, read ces

¹² *sic*, read kyi

¹³ *sic*, read smra ba'i sde

¹⁴ *sic*, read gžuñ

¹⁵ *sic*, read kyi

¹⁶ *sic*, read cog

¹⁷ *sic*, read mi

¹⁸ *sic*, read gyi

¹⁹ om. Ms.

²⁰ Ms repeats twice dag

²¹ *sic*, read gtsañ

²² *sic*, read kyi

²³ *sic*, read bsñen gnas kyi

²⁴ *sic*, read na

²⁵ *sic*, read so

²⁶ *sic*, read gyi

spyod tshul ni goñ ltar ro //

[7] bdun pa a dkar gyis¹ bon ^(355.4) la yañ gsum ste / [II-1] 'jug sgo dañ [II-2] spyod tshul dañ [II-3] spyod mkhan no //

[II-1] dañ po 'jug sgo la gsum ste / <1> gsañ sñags kyis² bka' drug la³ / <2> 'jug pa'i sgo drug / <3> spyod pa'i las bži'o //

<1> dañ po gsañ sñags kyis⁴ bka' drug ni / ① nmal ma ži ba / ② bsgyur ba khro bo / ③ skye 'gag med pa'i ma mo / ④ bdag gžan rgyud grol ba⁵ phur pa / ⑤ nram rtog ^(355.5) 'jom pa'i bdud rtsi / ⑥ 'gyur ba med pa'i tshe ru bsgrubs pa dañ drug go //

<2> 'jug pa'i sgo drug ni / ① gži dam tshig gis bzuñ ba / ② rims⁶ pa dbañ gis bsgrod⁷ pa / ③ ñams su tiñ ñe 'dzin gyis ^(355.6) blañ ba / ④ thag lta ba⁸ bca⁹ / ⑤ las spyod pa¹⁰ dor ¹¹-ba /¹¹ ⑥ don 'phrin las gyis¹² bsdu'o //

<3> spyod pa'i las bži ni / 'phrin las mram bži ltar ro //

[II-2] gñis pa spyod tshul bži ste / [II-2-1] <<1>> bsñen <<2>> bsgrubs ^(355.7) <<3>> las gsum ñams su blañ ba dañ / [II-2-2] skye¹³ rdzogs mams¹⁴ gsum / [II-2-3] dgos pa mams¹⁵ gsum / 'phral du dgos pa mams¹⁶ gsum ñams su blañ ba'o //

[II-2-1] dañ po bsñen bsgrubs mams¹⁷ gsum ñams su blañ ba ni bsñen pa'i ^(355.8) bži¹⁸ ma ba¹⁹

¹ sic, read gyi

² sic, read kyi

³ sic, to be deleted

⁴ sic, read kyi

⁵ sic, to be deleted

⁶ sic, read rim

⁷ sic, read bgrod

⁸ sic, read bas

⁹ pa should be inserted.

¹⁰ sic, read pas

¹¹ om. Ms.

¹² sic, read kyis

¹³ sic, read bskyed

¹⁴ sic, read mram

¹⁵ sic, read mram

¹⁶ sic, read mram

¹⁷ sic, read mram

¹⁸ sic, read gži

¹⁹ sic, to be deleted

'go¹ dgu / sñan rgyud la² /

(A) lus gyis³ bsñen pa gsum / (B) ñag gis⁴ bsñen pa gsum / (C) yid gyis⁵ bsñen pa gsum /

(A) dañ po lus kyis⁶ bsñen pa gsum ni / ① cha lugs lña ldan gyis⁷ (356.1) phyag rgya' / lus gyi⁸ gnas lña bca' ba dañ / ② dbaṅ bsgyur 'khor lo'i phyag rgya' : g-yas g-yon du bsgyur ba dañ / ③ bskyed pa sku bstod gyi⁹ phyag rgya' brda ru bkrol ba'o //

(B) ñag gis¹⁰ (356.2) sñen¹¹ pa gsum ni / ④ rgyud¹² ma nor ba rtsa ba'i sñen¹³ pa / thugs rin po che tsi ta zla¹⁴ ba / ⑤ skyed pa rkyen gyis bsñen pa brjod med rluṅ gis¹⁵ rta la / bzlas pa las kyis sñen¹³ pa / (356.3) ⑥ ru¹⁶ sbal bye'u nor 'gros ltar bzla'o //

(C) yid gyis¹⁷ sñen¹⁸ pa gsum ni / ⑦ de bzin ñid tiṅ ñe 'dzin ni / stoṅ zin bdag med du sgom pa dañ / ⑧ kun du snaṅ gis¹⁹ tiṅ ñe 'dzin tshad med bzi ldan (356.4) du bsgom / ⑨ rgyu'i tiṅ ñe 'dzin lha bsgom zin gzal yas bskyed pa'i /²⁰

Sems thul²¹ las /

sñon 'gro phyi'i sñen²² pa gsum / ñe ba naṅ gis²³ bsñen pa gsum / bca' gzi las gyis²⁴ sñen²⁵

¹ sic, read sgo

² sic, read las

³ sic, read kyis

⁴ sic, read gi

⁵ sic, read kyis

⁶ sic, read kyis

⁷ sic, read gyis

⁸ sic, read kyis

⁹ sic, read kyis

¹⁰ sic, read gi

¹¹ sic, read bsñen

¹² sic, read rgyu

¹³ sic, read bsñen

¹⁴ sic, read bzla

¹⁵ sic, read gi

¹⁶ sic, read rus

¹⁷ sic, read kyis

¹⁸ sic, read bsñen

¹⁹ sic, read ba'i

²⁰ sic, read pa'o // Cf. ANTG 250.6.

²¹ sic, read bSen thub

²² sic, read bsñen

²³ sic, read gi

²⁴ sic, read kyis

²⁵ sic, read bsñen

pa^(356.5) gsum / dañ po sñon 'gro phyi'i bsñen pa gsum ni / dpon gsas lha la sñen¹ pa dañ /
 rig² ldan gnas la sñen³ pa / mtshan ldan grog⁴ la sñen⁵ pa / ñe ba nañ gis⁶ sñen⁷ pa^(356.6)
 gsum ni / thar glud bskañs pa bsñen pa / phyi brten skos la sñen⁸ pa / phud⁹ rta chen gter⁹
 la bsñen pa / bca' gzi las gyis¹⁰ bsñen pa gsum ni / 'tshams¹¹ bca' dkyil 'khor bri¹² ba gca'¹³
^(356.7) gzi'i sñen¹⁴ pa / mchod pa brgyan gyis¹⁵ sñen¹⁶ pa / sgo dbye' sri¹⁷ mnan dam tshig gis¹⁸
 sñen¹⁹ pa'o //

<<2>> gñis pa bsgrubs²⁰ pa'i yan lag bco brgyad ni **sñan rgyud** las /

phyi'i²¹ ^(356.8) sku'i bsgrubs²² pa drug / bkod pa mañdal la rten nas bsgrubs²³ pa dañ / nañ
 gsañ sñags gi²⁴ bsgrubs²⁵ pa drugs²⁶ ni / sñiñ po sñags su bsgrubs²⁷ pa / gsañ ba thugs kyi
 bsgrubs²⁸ pa ^(357.1) drug ni / byañ chub sems su bsgrubs²⁹ pa'o //

-
- ¹ *sic*, read bsñen
² *sic*, read rigs
³ *sic*, read bsñen
⁴ *sic*, read grogs
⁵ *sic*, read bsñen
⁶ *sic*, read gi
⁷ *sic*, read bsñen
⁸ *sic*, read bsñen
⁹ *sic*, read gta' gta'
¹⁰ *sic*, read kyi
¹¹ *sic*, read mtshams
¹² *sic*, read 'bri
¹³ *sic*, read bca'
¹⁴ *sic*, read bsñen
¹⁵ *sic*, read gyi
¹⁶ *sic*, read bsñen
¹⁷ *sic*, read bsri
¹⁸ *sic*, read gi
¹⁹ *sic*, read bsñen
²⁰ *sic*, read sgrub
²¹ *sic*, read phyi
²² *sic*, read sgrub
²³ *sic*, read sgrub
²⁴ *sic*, read kyi
²⁵ *sic*, read sgrub
²⁶ *sic*, read drug
²⁷ *sic*, read sgrub
²⁸ *sic*, read sgrub
²⁹ *sic*, read sgrub

Sems¹ thub las

dkyil 'khor ŷi ba'i bsgrubs² pa drug / űo mtshar lam gyis³ bsgrubs⁴ pa drug / ^(357.2) 'bras bu dbaű gis⁵ bsgrubs⁶ pa drug go // dkyil 'khor ŷi ba'i bsgrubs⁷ pa drug ni / bar 'tshams⁸ bdag űid don gyis⁹ bsgrubs¹⁰ pa daű / tsa ka li bkod pa'i phyag rgya'i bsgrubs¹¹ pa daű / bsdu pa¹² ^(357.3) gdan gyis¹³ bsgrub¹⁴ pa ¹⁵ drug ni¹⁵ / spyau 'dren dbyer med gyis¹⁶ bsgrubs¹⁷ pa / tshogs bsag phyag rgya'i bsgrubs¹⁸ pa / byuű¹⁹ dag bsags pa'i bsgrubs²⁰ pa /

gűis pa űo mtshar lam gyis²¹ bsgrubs²² pa drug pa²³ ni / gsaű 'tshams²⁴ ^(357.4) gyin 'beb gyis²⁵ bsgrubs²⁶ pa / 'dzab rdzogs 'phro 'du'i bsgrubs²⁷ pa / phyag rgya'i sku bstod [kyi bsgrubs²⁸ pa] /

-
- ¹ *sic*, read bSen
 - ² *sic*, read sgrub
 - ³ *sic*, read gyi
 - ⁴ *sic*, read sgrub
 - ⁵ *sic*, read gi
 - ⁶ *sic*, read sgrub
 - ⁷ *sic*, read sgrub
 - ⁸ *sic*, read mtshams
 - ⁹ *sic*, read gyi
 - ¹⁰ *sic*, read sgrub
 - ¹¹ *sic*, read sgrub
 - ¹² *sic*, read ba
 - ¹³ *sic*, read gyi
 - ¹⁴ *sic*, read sgrub
 - ¹⁵ *sic*, read daű
 - ¹⁶ *sic*, read kyi
 - ¹⁷ *sic*, read sgrub
 - ¹⁸ *sic*, read sgrub
 - ¹⁹ *sic*, read byaű
 - ²⁰ *sic*, read sgrub
 - ²¹ *sic*, read gyi
 - ²² *sic*, read sgrub
 - ²³ *sic*, to be deleted
 - ²⁴ *sic*, read mtshams
 - ²⁵ *sic*, read gyi
 - ²⁶ *sic*, read sgrub
 - ²⁷ *sic*, read sgrub
 - ²⁸ *sic*, read sgrub

pho ñan¹ bžan² 'debs kyi bsgrubs³ pa / khro bo rtags gyis⁴ [bsgrubs⁵ pa] / bži⁶ bsñan dam bca'i
bsgrubs⁷ pa'o // ^(357.5)

gsum pa 'bras bu dbaṅ gis⁸ bsgrubs⁹ pa drug ni / dños grub lha'i yaṅ sñiṅ gis¹⁰ bsgrubs¹¹ pa /
gsaṅ ba rgyun tshogs nar la¹² [bsgrubs¹³ pa] / phu¹⁴ rta¹⁵ gter¹⁶ gyis¹⁷ bsgrubs¹⁸ pa / dmar lam zor
gyis¹⁹ ^(357.6) bsgrubs²⁰ pa'o //

zil non bro'i bsgrubs²¹ pa / phyas tshe g-yaṅ gis²² bsgrubs²³ pa daṅ drug daṅ bco brgyad do //

gsum pa mtha' 'gyur las gyis²⁴ mchoṅ dgu ni / sra²⁵ brten²⁶ gsal ^(357.7) ba'i me loṅ gis²⁷ mchuṅ²⁸
/ phyas gśen theg pa'i bon daṅ sbyor / mkha' kloṅ rab 'byams bkaṅ gi mchoṅ / snaṅ gśen theg

¹ *sic*, read ña

² *sic*, read gžen

³ *sic*, read sgrub

⁴ *sic*, read kyi

⁵ *sic*, read sgrub

⁶ *sic*, read gži

⁷ *sic*, read sgrub

⁸ *sic*, read gi

⁹ *sic*, read sgrub

¹⁰ *sic*, read gi

¹¹ *sic*, read sgrub

¹² *sic*, read ma'i

¹³ *sic*, read sgrub

¹⁴ *sic*, read phud

¹⁵ *sic*, read gta'

¹⁶ *sic*, read gta'

¹⁷ *sic*, read yi

¹⁸ *sic*, read sgrub

¹⁹ *sic*, read gyi

²⁰ *sic*, read sgrub

²¹ *sic*, read sgrub

²² *sic*, read gi

²³ *sic*, read sgrub

²⁴ *sic*, read kyi

²⁵ *sic*, read pra

²⁶ *sic*, read rtags

²⁷ *sic*, read gi

²⁸ *sic*, read mchoṅ

pa'i bon dañ sbyor / dbal mo las thig mthu'i ^(357.8) mchuñ¹ / 'phrul gśen theg pa'i mchuñ² / ñin³
 zer žag⁴ pa mdur gyis⁵ mchoñ / srid gśen theg pa'i bon dañ sbyor] / las bži rgyun lña sbyin
 bsreg gi mchuñ⁶ / dge bsñen ^(358.1) theg pa'i mchoñ⁷ / 'Gu ya srog 'dzin dam tshig gis⁸ mchoñ /
 drañ sroñ theg [pa'i bon dañ sbyor] / 'od zer 'khyil ba sman gyis⁹ mchoñ / a dkar theg pa'i [bon
 dañ sbyor] / thig le dgu pa ^(358.2) dgoñs ñams gyis¹⁰ mchoñ / ye gśen theg pa'i bon dañ sbyor / ye
 śes rtse rgyal lta ba'i mchoñ / bla med theg pa'i bon dañ sbyor /

žes s-ho //

bsñen bsgrubs¹¹ las gsum ñams su blañ ba ni / ^(358.3) bdag la ltos pa'i ¹² bsñen bsgrub¹³ bži /
 'phrin las la¹⁴ ltos pa'i sñen¹⁵ bsgrubs¹⁶ bži / bsgrub¹⁷ gśen la ltos pa'i bsñen bsgrub¹⁸ bži /

(A) dañ po bdag ^(358.4) la ltos pa'i bsñen bsgrub¹⁹ bži ni / ① rañ lus lha²⁰ gnas pa de sñan²¹ pa la
 / ② rañ ñid gtso' 'khor gyur ba²² de ñe sñen²³ no // ③ thabs śes rol ba de bsgrubs²⁴ pa la / ④

¹ *sic*, read mchoñ

² *sic*, read bon dañ sbyor

³ *sic*, read ñi

⁴ *sic*, read žags

⁵ *sic*, read gyi

⁶ *sic*, read mchoñ

⁷ *sic*, read bon dañ sbyor

⁸ *sic*, read gi

⁹ *sic*, read gyi

¹⁰ *sic*, read kyi

¹¹ *sic*, read sgrub

¹² Ms inserts bsgrubs

¹³ *sic*, read sgrub

¹⁴ Ms om.

¹⁵ *sic*, read bsñen

¹⁶ *sic*, read sgrub

¹⁷ *sic*, read sgrub

¹⁸ *sic*, read sgrub

¹⁹ *sic*, read sgrub

²⁰ *sic*, read lhar

²¹ *sic*, read bsñen

²² *sic*, read pa

²³ *sic*, read bsñen

²⁴ *sic*, read sgrub

rdzogs^(358.5) rims¹ gyis² rgyas thob pa de bsgrub³ chen po //

(B) lha la ltos pa'i sñen⁴ bsgrubs⁵ bži ni / ❶ rañ dam tshig sems dpa' gnas pa de sñen⁶ pa la / ❷ dbyiñs nas ye śes sems dpa' spyān drañs pa de ñe sñan⁷ no // ^(358.6) ❸ ži khro ci sñad du bsgrub⁸ pa'i bsgrubs⁹ pa la / ❹ mchod pa'i yul du gyur ba¹⁰ de bsgrub¹¹ chen po //

(C) 'phrin las la ltos pa'i sñen⁷ [sgrub bži ni] / ❶ žug nas bdag bskyed gyis¹² par¹³ ni sñen¹⁴ pa la / ^(358.7) ❷ mdun bskyed ni tshogs gyis¹⁵ bar ñe sñen¹⁶ no // ❸ tshogs nas gtor bskul gyis¹⁷ bar ni bsgrubs¹⁸ pa la / ❹ gtor bskul nas rdzogs rim gyis¹⁹ par²⁰ ni bsgrub²¹ chen po //

bsgrub²² gśen la ltos pa'i sñen²³ bsgrub²⁴ ^(358.8) bži ni / bdag ñid sems dpa' gnas pa de sñen²⁵ pa la / dbyiñs nas ye śes sems dpa' spyān drañ pa de ñe sñen²⁶ no // gñis med las kyi sems dpa' ru

¹ *sic*, read rim

² *sic*, read gyi

³ *sic*, read sgrub

⁴ *sic*, read bsñen

⁵ *sic*, read sgrub

⁶ *sic*, read bsñen

⁷ *sic*, read bsñen

⁸ *sic*, read sgrub

⁹ *sic*, read sgrub

¹⁰ *sic*, read pa

¹¹ *sic*, read sgrub

¹² *sic*, read kyi

¹³ *sic*, read bar

¹⁴ *sic*, read bsñen

¹⁵ *sic*, read kyi

¹⁶ *sic*, read bsñen

¹⁷ *sic*, read gyi

¹⁸ *sic*, read sgrub

¹⁹ *sic*, read gyi

²⁰ *sic*, read bar

²¹ *sic*, read sgrub

²² *sic*, read sgrub

²³ *sic*, read bsñen

²⁴ *sic*, read sgrub

²⁵ *sic*, read bsñen

²⁶ *sic*, read bsñen

gyur ba¹ de bsgrub² pa la / žug nas 'gro don mdzed³ pa de ^(359.1) bsgrub⁴ chen no //

gñis pa / ži ba byañ chub gtsor len gyis⁵ 'phrin las / rgyas pa tshe 'das 'dre don gyis⁶ 'phrin las /
/ dbaň slob bu rgyud khrol gyis⁷ 'phrin las / ^(359.2) drag po dgra bgegs dgral⁸ ba'i 'phrin las /

[II-2-2] gñis pa skye⁹ rdzogs nmam gsum ñams su blaň ba la gñis ste / skyed¹⁰ pa daň rdzogs pa'o //

daň po <1> skyed¹¹ pa la bži ste / chu la ña ldiň¹² gis¹³ tshal¹⁴ du skyed pa ^(359.3) daň / pha la bu skyes pa'i tshul du skyed pa daň / gsas mkhar ser po ltar skyed pa daň / chu la zla ba ltar skyed pa'o // skye ba nmams¹⁵ bži sgo chod pa'i dgos pa yod //

<2> rdzogs pa la gñis ste / rdzogs pa ^(359.4) daň rdzogs pa chen po'o //

daň po rdzogs pa la yaň gñis / snaň rdzogs daň stoň rdzogs so //

<3> rdzogs pa chen po la gñis ste / skyed¹⁶ kyaň lta ba'i ñaň la skyed¹⁷ / rdzogs kyaň lta ba'i ñaň la rdzogs / ^(359.5)

[II-2-3] dgos pa nmams¹⁸ gsum ñams su blaň pa¹⁹ la gsum ste / (i) tshe 'dir dgos pa lña / (ii) 'chi kha²⁰ dgos pa lña / (iii) bar dor dgos pa lña'o //

(i) daň po tshe 'dir dgos pa lña ni / (i-1) dus da lta'i sňag²¹ pa tshe thuň ^(359.6) ba / lha ... khyed

¹ *sic*, read pa

² *sic*, read sgrub

³ *sic*, read mdzad

⁴ *sic*, read sgrub

⁵ *sic*, read gyi

⁶ *sic*, read gyi

⁷ *sic*, read gyi

⁸ *sic*, read sgral

⁹ *sic*, read bskyed

¹⁰ *sic*, read bskyed

¹¹ *sic*, read bskyed

¹² *sic*, read ldaň

¹³ *sic*, read gi

¹⁴ *sic*, read tshul

¹⁵ *sic*, read nmam

¹⁶ *sic*, read bskyed

¹⁷ *sic*, read bskyed

¹⁸ *sic*, read nmam

¹⁹ *sic*, read ba

²⁰ *sic*, read khar

²¹ *sic*, read sňags

par rtsab¹ sgom dgos ste / goñ gis² skyed pa rnams³ bži ltar / phyi snañ ba la dmig⁴ nas sgom pa
 dañ / nañ phuñ po la dmig⁵ nas sgom pa dañ / gsañ ba rtsa gnas la ^(359.7) dmig⁶ nas sgom pa'o //

(i-2) dus da lta'i sñag⁷ pa / gnod sbyin pho mo 'go lo rgod pa / sñiñ po khyad par can bzlas⁸
 dgos te / buñ ba tshañs⁹ žig pa ltar bzla ba dañ / 'gar gyis ^(359.8) so lam ltar / 'od ma'i gžu ltar /
 rin po che'i gter khyims ltar bzla ba'o //

(i-3) dus da lta'i sñags pa nad mañ ba cha sñoms dgos ste / 'byuñ ba dgra gśen¹⁰ gyis¹¹ dmig¹²
 pa sñam pa dañ / rtsa ^(360.1) luñ¹³ gnad gyis¹⁴ mñam pa / bon ñid bde' ba'i mñam pa'o //

(i-4) dus da lta'i sñag¹⁵ pa bsod nams chuñ ba tshogs 'khor zab mo bskor dgos ste / phyi 'du
 byed gyis¹⁶ tshogs 'khor bskor ba / rgyud¹⁷ bsod nams gyis¹⁸ tshogs rnams ^(360.2) rdzogs nas loñs
 spyod 'phel ba'i dgos pa yod / nañ phuñ po lus kyi tshogs 'khor bskor ba / bar chod med ciñ
 dam can 'dul ba'i dgos pa yod / gsañ ba rig pa ye śes gyis¹⁹ tshogs 'khor bskor ba / bon ñid la
 loñs spyod ^(360.3) ciñ ye śes khuñ²⁰ nas 'char ba'i dgos pa yod //

(i-5) da lta'i sñags pa lha srin bkol du mi 'dod pa / 'phrin las zab mo gsal ²¹'dab rgos ste²¹ /

¹ *sic*, read rtsa ba

² *sic*, read gi

³ *sic*, read nam

⁴ *sic*, read dmigs

⁵ *sic*, read dmigs

⁶ *sic*, read dmigs

⁷ *sic*, read sñags

⁸ *sic*, read bzla

⁹ *sic*, read tshañ

¹⁰ *sic*, read gśed

¹¹ *sic*, read kyis

¹² *sic*, read dmigs

¹³ *sic*, read rluñ

¹⁴ *sic*, read kyis

¹⁵ *sic*, read sñags

¹⁶ *sic*, read kyi

¹⁷ *sic*, read rgyu

¹⁸ *sic*, read kyi

¹⁹ *sic*, read kyi

²⁰ *sic*, read khoñ

²¹ *sic*, read gdab dgos te /

brgyud ma 'dres pa dag par gsal bdab¹ / lha dan dam rdzas dan² mthun par ^(360.4) gsal bdab³ pa'o //

(ii) gñis pa 'chi khar dgos pa lña ni / (ii-1) gzan la ltos nas skyed⁴ rims⁵ sgom la / snañ srid lha dan lha mo⁶ gsal theb nas / bar chod bgegs gyis⁷ mi tshugs pa'i ^(360.5) dgos pa yod / (ii-2) bdag la ltos ste skyed⁸ rims⁹ sgom pa / phuñ po lha¹⁰ dmigs su gsal theb nas / bar chod bgegs gyis¹¹ mi tshug¹² pa'i dgos pa yod / (ii-3) 'chi bdag bdud dan gsin rje dan¹³ / ^(360.6) gñis ka la ltos nas rdzogs rims¹⁴ sgom pa / sems ñid stoñ ba'i¹⁵ gsal theb nas / me loñ ye šes rgyud la skye ba'i [dgos pa yod] / (ii-4) lus rañ bzin gyis¹⁶ cha lugs gyis¹⁷ phyag rgya dan ma bral bar gnas pa / phyi nañ gis¹⁸ ^(360.7) 'khrul ltog¹⁹ chod nas / ñe lam bde' ²⁰-bre ru²⁰ 'jugs²¹ pa'i [dgos pa yod //] (ii-5) bla ma yi dam mgo la thod bzin khur ba'i byin rlob mñon sum du khug nas / yi ge 'khor lo rdzogs chen gyis²² sa mñon pa'i dgos pa yod // ^(360.8)

(iii) bar dor dgos pa lña ni / (iii-1) lta ba khyed²³ par can gyis²⁴ sgom pas / 'gyur ba med pa'i sku thob nas / skye ši'i sdug bsñal med pa'i dgos [pa yod] // (iii-2) sñiñ po khyed²⁵ par can bzlas

¹ sic, read gdab

² om. Ms.

³ sic, read gdab

⁴ sic, read bskyed

⁵ sic, read rim

⁶ sic, read mor

⁷ sic, read kyis

⁸ sic, read bskyed

⁹ sic, read rim

¹⁰ sic, read lhar

¹¹ sic, read kyis

¹² sic, read tshugs

¹³ sic, to be deleted

¹⁴ sic, read rim

¹⁵ sic, read pa'i

¹⁶ sic, read gyi

¹⁷ sic, read kyi

¹⁸ sic, read gi

¹⁹ sic, read rtog

²⁰ sic, read rdzogs su

²¹ sic, read 'jug

²² sic, read gyi

²³ sic, read khyad

²⁴ sic, to be deleted

²⁵ sic, read khyad

pa¹ 'gag pa med pa'i^(361.1) gsuñ thob nas sgra sñan bde sdug gis² sdug bsñal dañ bral ba'i [dgos pa yod] // (iii-3) tiñ ñe 'dzin khyed³ par can sgom pa⁴ 'khrul ba med pa thugs thob nas / phyi nañ 'khrul rtag⁵ gi sdug bsñal dañ^(361.2) bral ba'i dgos pa yod / (iii-4) snañ ba sna tshogs lam du khyer ba⁶ legs pa 'byuñ ba'i yon tan thob nas / gžan gyi skyon gyis⁷ dgos pa med pa'o⁻⁷ // (iii-5) dus rtag du⁸ 'phrin las dañ ma bral bar^(361.3) gnas pa⁹ lhun gyis grub pa'i 'phrin las thob pa / žiñ khams dag par mi skye kha med pa'i dgos pa yod do //

(iv) bži pa 'phrul du dgos pa rnams¹⁰ gsum ñams su blañ ba la gsum ste / <1> stod du dgos pa'i rtin¹¹^(361.4) gsum / <2> bar du dgos pa'i chin dgu / <3> smad du dgos pa'i gzer bcu gcig so¹² //

<1> dañ po stod du dgos pa'i rtin¹³ gsum ni / <1-1> zil gnon lta ba'i rtin¹⁴ / <1-2> sbyañ pa 'phrin las gyis¹⁵ rtin¹⁶ / ^(361.5) <1-3> bsams ba¹⁷ gtor ma'i rtin¹⁸ ño //

<1-1> dañ po zil gnon lta ba'i rtin¹⁹ la yañ gsum ste / ① gsal ba lha'i lta ba²⁰ nam rtog dgra bgegs zil gyis non / ② šar ba ye šes gyis²¹ lta ba²² ñon moñs dug lña zil^(361.6) gyis non / ③ yañ dag stoñ ñid gyis²³ lta ba²⁴ snañ srid zil gyis non pa'o //

¹ *sic*, read pas

² *sic*, read gi

³ *sic*, read khyad

⁴ *sic*, read pas

⁵ *sic*, read rtog

⁶ *sic*, read bas

⁷ *sic*, read gos su med pa'i dgos pa yod, cf. BGSB 149a4.

⁸ *sic*, read tu

⁹ *sic*, read pas

¹⁰ *sic*, read mam

¹¹ *sic*, read gdeñ

¹² *sic*, read go

¹³ *sic*, read gdeñ

¹⁴ *sic*, read gdeñ

¹⁵ *sic*, read kyi

¹⁶ *sic*, read gdeñ

¹⁷ *sic*, read pa

¹⁸ *sic*, read gdeñ

¹⁹ *sic*, read gdeñ

²⁰ *sic*, read bas

²¹ *sic*, read kyi

²² *sic*, read bas

²³ *sic*, read kyi

²⁴ *sic*, read bas

<1-2> gñis pa sbyañ ba 'phrin las kyi rtiñ¹ la gsum ste / ① rgyud luñ la yid che² gyis³ rtiñ⁴ /
② don rtogs la man ñag gis⁵ brtiñ⁶ / ^(361.7) ③ bya brtsal⁷ lhun grub gyis⁸ brtiñ⁹ ño //

<1-3> bśams pa gtor ma'i brtiñ¹⁰ la gsum ste / ① brgyan¹¹ gyis¹² gtor ma thugs rje kun la
khyab pa'i brtiñ¹³ / ② yo byed¹⁴ gyi gtor ma snañ srid kun la khyab pa'i ^(361.8) brtiñ¹⁵ / ③ dmigs pa
brten¹⁶ gyis¹⁷ gtor ma tiñ 'dzin spros bsdus gsal ba'i brtiñ¹⁸ ño //

<2> gñis pa bar du dgos pa'i chiñ dgu ni / ❶ skyed pa gźal yas gyis¹⁹ chiñ / yañ dog med
pa'i ^(362.1) gnad / ❷ tiñ 'dzin 'phro 'du'i chiñ / mñon du gyur ba'i²⁰ gnad / ❸ gźi' lam 'bras bu'i
chiñ / bye brag med pa'i gnad / ❹ skyed dañ rdzogs pa'i chiñ / sems su 'dus pa'i ^(362.2) gnad / ❺
bzlas pa snags kyi chiñ / lha sku gsal ba'i gnad / ❻ bkye' ba mgron gyis²¹ chiñ / dmigs pa med
pa'i gnad / ❼ bris pa dkyil 'khor gyis²² chiñ / lha gsal ^(362.3) ba'i gnad / ❽ snañ ba sna tshogs
lam gyis²³ chiñ / rol ba²⁴ 'gags med gnad / ❾ goñ gis²⁵ de rnams don du sems la²⁶ mi žan²⁷ ba'i²⁸

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- ¹ *sic*, read gdeñ
² *sic*, read ches
³ *sic*, read kyi
⁴ *sic*, read gdeñ
⁵ *sic*, read gi
⁶ *sic*, read gdeñ
⁷ *sic*, read rtsol
⁸ *sic*, read kyi
⁹ *sic*, read gdeñ
¹⁰ *sic*, read gdeñ
¹¹ *sic*, read rgyun
¹² *sic*, read gyi
¹³ *sic*, read gdeñ
¹⁴ *sic*, read byad
¹⁵ *sic*, read gdeñ
¹⁶ *sic*, read rten
¹⁷ *sic*, read gyi
¹⁸ *sic*, read gdeñ
¹⁹ *sic*, read kyi
²⁰ *sic*, read pa'i
²¹ *sic*, read gyi
²² *sic*, read gyi
²³ *sic*, read gyi
²⁴ *sic*, read pa
²⁵ *sic*, read gi
²⁶ *sic*, read las
²⁷ *sic*, read gźan
²⁸ *sic*, read pa'i

chiñ / sañs rgyas rañ gnas su yod pa'i gnad do // ^(362.4)

<3> gsum pa smad du gos¹ pa'i gzer gcu gcig ni / ① stod / ② bskul / ③ dgyes² / ④ sbad³ / ⑤ 'gug / ⑥ gdab / ⑦ bsgral / ⑧ gnan⁴ / ⑨ bsreg / ⑩ 'phañ / ⑪ ma grub nas⁵ skyar ^(362.5) ba dañ bcu gcig go //

① dañ po brgyan⁶ dañ cha lug⁷ mos 'dun dad pa bstod / ces pa / bstod pa⁸ bskul ba dañ / ② gdams ste / gnad la bor nas bskul ba'o // ③ khyab pa ^(362.6) spyi rgyug gi⁹ pho ña rañ sems la dgye / ④ stoñ ñid ye śes gyis¹⁰ pho ña ma rig gti mug la sbad¹¹ / ⑤ tiñ 'dzin gsal ba gnad gyis¹² 'gug / ⑥ rtog pa lta ba bon ñid dbyiñs su gdab / ⑦ thugs rje śugs kyi ^(362.7) mam rtogs¹³ pho ña¹⁴ ma rig dgra bgegs bsgral / ⑧ log lta 'khrul ba'i mgo bo mnan / ⑨ ñon moñs ye śes gyis¹⁵ me'i¹⁶ bsregs / ⑩ 'khor ba'i sdug bsñal mya ñan la¹⁷ 'das par 'phañ / ⑪ ma ^(362.8) grub par¹⁸ bskyar ba'o //

[II-3] gsum pa spyod mkhan la yañ gsum ste / śnag¹⁹ pa rab la 'char ba lña ni²⁰ / śnag²¹ pa 'briñ la gsal ba lña / śnag²² pa tha ma la bzuñs²³ ba lña'o // ^(363.1)

[II-3-1] dañ po śnag²⁴ pa rab la 'char ba lña ni / ① sems can thams cad sañs rgyas su 'char

¹ *sic*, read dgos

² Cf. bkye (BGSB 151a4)

³ *sic*, read rbad

⁴ *sic*, read mnan

⁵ *sic*, read na

⁶ *sic*, read rgyan

⁷ *sic*, read lugs

⁸ om. Ms.

⁹ *sic*, read gi

¹⁰ *sic*, read kyi

¹¹ *sic*, read rbad

¹² *sic*, read kyis

¹³ *sic*, read rtog

¹⁴ *sic*, read ñas

¹⁵ *sic*, read kyi

¹⁶ *sic*, read mes

¹⁷ *sic*, read las

¹⁸ *sic*, read pa

¹⁹ *sic*, read śnags

²⁰ *sic*, to be deleted

²¹ *sic*, read śnags

²² *sic*, read śnags

²³ *sic*, read bzuñ

²⁴ *sic*, read śnags

ste¹ / gži' ye śes rañ chas su yod pa'i gnad / ② snañ ba thams cad bon sku ru 'char ste² / ^(363.2)
lam gyis³ ye śes sgron⁴ me⁵ du yod pa'i gnad / ③ gnam ris⁶ sa brag thams cad lha dañ lha mo⁷
'char ste⁸ / 'bras bu ye śes lhun grub rdzogs su yod pa'i gnad / ④ sdug bsñal thams cad bde' ba⁹
'char ste¹⁰ / ^(363.3) snañ ba sna tshogs lam du khyer ba'i gnad / ⑤ ñon moñs pa ye śes su 'char
ste¹¹ rañ 'byuñ ye śes ¹² rañ chas su yod gnad do //

[II-3-2] śnag¹³ pa 'briñ la gsal ba lña ni / ① stoñ gsum lha'i gžal yas su gsal ^(363.4) ste¹⁴ / gžal
yas la yañ dog med pa'i gnad / ② rañ lus lha sku¹⁵ gsal ste¹⁴ / bar chod bgegs gyis¹⁷ mi tshugs
pas¹⁶ gnad do // ③ snod gyis¹⁸ 'jig rten gtor gžuñ¹⁹ du gsal ste²⁰ / snod la ^(363.5) bzañ ñan med pa'i
gnad / ④ snañ srid thams cad dam rdzas su gsal ste²¹ / dam can la 'khu ldog mid²² yonś²³ pa'i²⁴
gnad / ⑤ gnas lugs stoñ pa ñid du gsal ste²⁵ / sañs rgyas gžan nas mi ^(363.6) tshol ba'i gnad do //

¹ *sic*, read te

² *sic*, read te

³ *sic*, read gyi

⁴ *sic*, read bsgrod

⁵ *sic*, read med

⁶ *sic*, read ri

⁷ *sic*, read mor

⁸ *sic*, read te

⁹ *sic*, read bar

¹⁰ *sic*, read te

¹¹ *sic*, read te /

¹² Ms. inserts su

¹³ *sic*, read śnags

¹⁴ *sic*, read te

¹⁵ *sic*, read skur

¹⁶ *sic*, read pa'i

¹⁷ *sic*, read kyis

¹⁸ *sic*, read kyi

¹⁹ *sic*, read gžoñ

²⁰ *sic*, read te

²¹ *sic*, read te

²² *sic*, read mi

²³ *sic*, read yon

²⁴ *sic*, read ba'i

²⁵ *sic*, read te

[II-3-3] sñag¹ pa tha ma bzuñ pa² lña ni / ① 'phrin las gyer du bzuñs³ pas⁴ / ② sñag⁵ sñiñ
po rañ rgyud du bzuñ pa⁶ / ③ rdzas śa khrag du⁷ bzuñ pa⁸ / ④ lha rig pa ther ^(363.7) zug du bzuñ
pa⁹ / ⑤ yi dam 'jig rten gyis¹⁰ lha¹¹ bzuñ pa'o¹² //

[II-3-4] de la ma brtogs¹³ pa'i sñag¹⁴ pa ni / ① 'phrin las blo 'dzin la re ba / ② sñag¹⁵ gañ soñ
ba la re ba / ^(363.8) ③ rdzas gtor chuñ la re ba / ④ lha ri 'go la re ba / ⑤ dños grub 'jig rten gyis¹⁶
dpal la re ba'o //

[8] brgyad pa ye gśen gyis¹⁷ bon la gsum ste / [I] gźi' ño bzuñ ba dañ / [II] lam ñams su blañ
ba ^(364.1) dañ / [III] 'bras bu mñon du gyur ba'o¹⁸ //

[I] dañ po gźi' ños¹⁹ bzuñ ba la gsum ste / gźi' ka dag dañ / lhun grub dañ / luñ ma stan²⁰ pa
dañ gsum / **sñan rgyud** la²¹ / ka dag chen po ^(364.2) bon gyis²² sku / gañ gis²³ tri²⁴ ma²⁵ mtha' ma

¹ *sic*, read sñags

² *sic*, read ba

³ *sic*, read bzuñ

⁴ *sic*, read ba

⁵ *sic*, read sñags

⁶ *sic*, read ba

⁷ *sic*, read tu

⁸ *sic*, read ba

⁹ *sic*, read ba

¹⁰ *sic*, read gyi

¹¹ *sic*, read lhar

¹² *sic*, read ba'o

¹³ *sic*, read rtogs

¹⁴ *sic*, read sñags

¹⁵ *sic*, read sñags

¹⁶ *sic*, read gyi

¹⁷ *sic*, read gyi

¹⁸ *sic*, read pa'o

¹⁹ *sic*, read ño

²⁰ *sic*, read bstan

²¹ *sic*, read las

²² *sic*, read gyi

²³ *sic*, read gi

²⁴ *sic*, read dri

²⁵ *sic*, read mas

regs¹ / gži' bsgrib² med ka dag ños³ bzuñs⁴ pa'o⁵ //

gñis pa lhun grub la bži ste / snañ ba lhun grub / stoñs⁶ pa gñis med / skyon^(364.3) bral lhun grub / lhun grub chen po 'byuñ ru⁷ ma 'gags pa'o //

gsum pa luñ ma stan⁸ žes pa / khas len dañ bral ba'o // **sñan rgyud** la⁹ / gži bži¹⁰ 'dod ste¹¹ / ka dag dañ^(364.4) lhun grub dañ luñ ma stan¹² pa dañ / thig le ñag gcig dañ bži'o // yar me ba chen po'i¹³ / gži mtshan ñid lña ldan du¹⁴ bžad / rañ bžin ka dag / ño bo luñ ma stan¹⁵ / snañs¹⁶ ba^(364.5) lhun grub / gñis su med pas¹⁷ thig le ñag gcig / rtog¹⁸ ma rtog¹⁹ gyis²⁰ khyed²¹ par dbye' ba dañ lña'o //

de yañ bsdu²² nas²³ gsum la 'dus ste / sañs rgyas gyis²⁴ spyi gži' / sems can gyis²⁵ spyi gži' /
(364.6) 'khor 'das gyis²⁶ spyi gži'o // dañ po sañs rgyas gyis²⁷ spyi gži' ni / rañ 'byuñ gis²⁸ ye šes /

-
- ¹ *sic*, read reg
 - ² *sic*, read sgrib
 - ³ *sic*, read ño
 - ⁴ *sic*, read bzuñ
 - ⁵ *sic*, read ba'o
 - ⁶ *sic*, read stoñ
 - ⁷ *sic*, read ruñ
 - ⁸ *sic*, read bstan
 - ⁹ *sic*, read las
 - ¹⁰ *sic*, read bžir
 - ¹¹ *sic*, read de
 - ¹² *sic*, read bstan
 - ¹³ *sic*, read pos
 - ¹⁴ om. Ms.
 - ¹⁵ *sic*, read bstan
 - ¹⁶ *sic*, read snañ
 - ¹⁷ *sic*, read pa'i
 - ¹⁸ *sic*, read rtogs
 - ¹⁹ *sic*, read rtogs
 - ²⁰ *sic*, read kyis
 - ²¹ *sic*, read khyad
 - ²² *sic*, read bsdu
 - ²³ *sic*, read na
 - ²⁴ *sic*, read kyi
 - ²⁵ *sic*, read gyi
 - ²⁶ *sic*, read kyi
 - ²⁷ *sic*, read kyi
 - ²⁸ *sic*, read gi

sems can gyis¹ spyi gži ni / lhan skyes gyis² ma rig pa / 'khor 'das gyis³ spyi gži' ni / ^(364.7)
lhun grub chen po 'byuñ ruñ ma 'gag⁴ pa'o //

de yañ skyes⁵ med gsal ba / 'gags med lhun grub rdzogs pa / gsal stoñ gñis su med pa bon
gyis⁶ sku'o //

[II] gñis pa ma⁷ ñams su blañ pa⁸ la gñis te / ^(364.8) [II-1] lam bye brag tu ma⁹ ñams su blañ ba
dañ / [II-2] dgoñs ñams spyid¹⁰ bstan pa'o //

[II-1] dañ po la¹¹ bye brag du¹² ñams su blañ ba ni / [II-1-a] gži'i¹³ gnas dañ / [II-1-b] lhag
mthoñ dañ / [II-1-c] zuñ 'brel lo //

[II-1-a] dañ po ^(365.1) gži'¹⁴ gnas la yañ gñis te / [II-1-a-1] mtshan bcas la brten nas sems bzuñ
ba dañ / [II-1-a-2] mtshan med la brten nas sems bzuñ ba'o //

[II-1-a-1] dañ po mtshan ^(365.2) bcas la sems bzuñ ba ni / sku phyag rgya kun bzañ la bzuñ ba
dañ / gsuñ yid¹⁵ 'bru la bzuñ ba / thugs phyag mtshan g-yuñ druñ la bzuñ ba'o //

[II-1-a-2] gñis pa mtshan med la brten nas sems ^(365.3) bzuñ ba ni / khyuñ nam mkha' la ldiñ
ba ltar / rtsol med du chod de bžag / bya the ba tshañ du 'dzul ba ltar / rtse gcig tu hrigs se /
skyes su¹⁶ las tshar ba ltar / gal ^(365.4) med du lhod de bžag go //

[II-1-b] gñis pa lhag mthoñ ni / **rDzogs chen la**¹⁷ /

dpe' nam mkha' / don bon ñid / rtags sems ñid la¹⁸ ños¹⁹ sprad

¹ *sic*, read gyi

² *sic*, read kyi

³ *sic*, read kyi

⁴ *sic*, read 'gags

⁵ *sic*, read skye

⁶ *sic*, read gyi

⁷ *sic*, read lam

⁸ *sic*, read ba

⁹ *sic*, to be eliminated

¹⁰ *sic*, read spyir

¹¹ *sic*, read lam

¹² *sic*, read tu

¹³ *sic*, read ži

¹⁴ *sic*, read ži

¹⁵ *sic*, read yig

¹⁶ *sic*, read bu

¹⁷ *sic*, read las

¹⁸ om. Ms.

¹⁹ *sic*, read ño

ces pas / **Ka'** pa las /

dpe' don rtags gsum ^(365.5) du ñams² pa de / skal ldan sems la gñis med du sgom /

ces dan / **bSen thub** las /

rañ gis sgrib med du gsal gyis gsal ba ni / lhag mthoñ /

bDal 'bum la³ / ^(365.6)

sems la sems ma mchis ste⁴ / sems gyis⁵ rañ bžin 'od zer⁶ ba'o //

sÑan rgyud la⁷ /

mkha' gsal gcig gis kun la khyab / gsal ba'i mkha' la phyogs ris med

ces so //

[II-1-c] gsum pa ^(365.7) zuñ 'brel ni / **Ye khri mtha' sel** la⁸ /

ži gnas tiñ 'dzin stob⁹ ¹⁰-gñis (?) de-¹⁰ /

lhag mthoñ gsal ba'i stobs kyi chogs¹¹ /

ži lha¹² zuñ 'bral¹³ du¹⁴ mi brtogs¹⁵ pa /

de nas¹⁶ mthar ^(365.8) phyin pa'i¹⁷ mi g-yo ba'o //

Ñon monis rañ grol gyis¹⁸ **rgyud** las /

śes pa lhañ gyis¹⁹ brtog²⁰ pa de lhag mthoñ /

¹ *sic*, read Gab

² *sic*, read mñam

³ *sic*, read las

⁴ *sic*, read te

⁵ *sic*, read kyi

⁶ *sic*, read gsal

⁷ *sic*, read las

⁸ *sic*, read las

⁹ *sic*, read stobs

¹⁰ Cf. bde dan (BGSB 158b1)

¹¹ *sic*, read mchog

¹² *sic*, read lhag

¹³ *sic*, read 'brel

¹⁴ *sic*, to be eliminated

¹⁵ *sic*, read rtog

¹⁶ *sic*, read ni

¹⁷ *sic*, to be eliminated

¹⁸ *sic*, read gyi

¹⁹ *sic*, read gis

²⁰ *sic*, read rtogs

śes pa rtsi¹ 'deb dañ bral ba de ži' gnas /
 gsal stoñ gñis med mñams² (366.1) par bon gyis³ sku ru bžags⁴ /
 ces pa /
 [II-1-d] de la bži ste / <1> tiñ ñe 'dzin gyis⁵ thun sgom / <2> sems dpa'i ye nas sems dpa'⁶
 ñañ sgom / <3> brtogs⁷ pa'i kloñ sgom / <4?> sgom med mthar phyin (366.2) pa'o //
 <1> dañ po tiñ ñe 'dzin gyis⁸ thun sgom ni /
 gñen po phar 'geb gyis⁹ dran pa sgom /
 ces pa /
 mnam rtogs¹⁰ 'gyur ba ma dañ pa /
 stoñ gsal sprin bar ñi ma 'dra /
 ces so //
 <2> gñis pa sems (366.3) dpa'i ñañ sgom ni /
 myoñ pa¹¹ tshur 'geb gyis¹² dran pa sgom /
 ces pa /
 za 'cha' 'gro 'dug ci byed kyañ /
 dus gsum 'du 'bral med pa /
 ñañ la ñañ gis sgom pas /
 ñañ sgom dus su (366.4) mdañ chags¹³ pa'i khyag pa 'dra /
 rkyen gyis 'jigs ciñ sgom nas 'phel /
 ces s-ho //
 <3> gsum pa kloñ sgom ni /

¹ *sic*, read rtsis

² *sic*, read mñam

³ *sic*, read gyi

⁴ *sic*, read bžag

⁵ *sic*, read gyi

⁶ *sic*, read dpa'i

⁷ *sic*, read rtogs

⁸ *sic*, read gyi

⁹ *sic*, read kyis

¹⁰ *sic*, read rtog

¹¹ *sic*, read ba

¹² *sic*, read kyis

¹³ *sic*, read 'khyags

mam rtogs¹ gañ śar thams cad stoñ ñid du grol /
ces pa / **Źi** gcod las / ^(366.5)
rgya mtsho chu ru śes nas brlab kyañ chu² śes pa'o /
Ga³ **pa** la⁴ /
ro gcig kloñ sgom⁵ ye śes rtsal du śar /
mam rtogs⁶ gañ śar thams cad stoñ ñid ye śes su grol ba'o //
ces so //
[II-2] gñis pa dgoñs ñams ni / ^(366.6) bde stoñ gsal gsum mo // sdug bsñal med pa'i bde' ba /
sgrib g-yo⁷ med pa⁸ gsal ba / gzuñ 'dzin med pa'i mi rtogs⁹ pa'o // rtogs nas ñams su 'char ste¹⁰ /
bde' mñams¹¹ dañ / ^(366.7) gsal ñams dañ / stoñs¹² ñams mo¹³ // ma rtogs dug gsum du 'char ste¹⁰ /
bde' ba 'dod chags pa¹⁴ / gsal ba že sdeñ / mi ltog¹⁵ pa gti mug go // gol nas¹⁶ khams gsum du gol
ste¹⁷ / ^(366.8) bde ba 'dod khams / gsal ba gzugs khams / mi rtog pa gzugs med do // grol nas¹⁸ sku
gsum du grol ste / bde ba sprul sku / gsal ba loñ¹⁹ sku / mi rtog pa bon ^(367.1) sku'o // **A loñ**²⁰ **'phrul**
gyi lde mig la²¹ /

¹ *sic*, read rtog

² *sic*, read chur

³ *sic*, read Gab

⁴ *sic*, read las

⁵ om. Ms.

⁶ *sic*, read rtog

⁷ *sic*, read g-yogs

⁸ *sic*, read pa'i

⁹ *sic*, read rtog

¹⁰ *sic*, read te

¹¹ *sic*, read ñams

¹² *sic*, read stoñ

¹³ *sic*, read so

¹⁴ *sic*, to be deleted

¹⁵ *sic*, read rtog

¹⁶ *sic*, read na

¹⁷ *sic*, read te

¹⁸ *sic*, read na

¹⁹ *sic*, read loñs

²⁰ *sic*, read luñ

²¹ *sic*, read las

'dra ba¹ yin² pa nams³ pa gsum ni / bde' ba 'dra la min pa gtum⁴ sñoms ltar so⁵ // gsal
ba 'dra la min ^(367.2) pa la dbaṅ po yul tshol lo // mi rtogs⁶ pa daṅ 'dra la min pa dran med
'jom⁷ pa'o //

[III] gsum pa 'bras bu ni / **'Grel pa fñi ma** la⁸ /

'bras bu ni gñi mñon du gyur pa'o // gñi' ^(267.3) raṅ sa zin pa'o // lam mthar thug pa'o // rtogs
pa mñon du gyur pa'o // 'bad med thugs rje gñan don śugs la 'byuṅ ba'o //

[9] dgu pa bla med gyis⁹ bon ni / bya rtsol¹⁰ ^(367.4) daṅ bral ba gcig yin no // **Luṅ drug** las /

bsgrub¹¹ med rtsol med yaṅ khyad daṅ /

theg mchog 'di ni kun gyis¹² thun moṅs¹³ min /

ces pa daṅ / **'Grel bñi** la¹⁴ /

khyad par chen po ^(367.5) bas / 'di ltar gyis¹⁵ snaṅ ba thams cad bya rtsol daṅ bral nas / raṅ
sems saṅs rgyas su brtogs¹⁶

ces daṅ / **gSer gyis**¹⁷ **rus sbal g-yuṅ druṅ theg pa'i rgyud** la¹⁸ /

theg mchog 'di ni ^(367.6) yid bñin nor bu 'dra / dgos 'dod re ba ṅaṅ ṅam śugs la 'byuṅ /

ces so // **rGyud 'khor ba doṅ sprug**¹⁹ la²⁰ /

¹ *sic*, read la

² *sic*, read min

³ *sic*, read mam

⁴ *sic*, read btaṅ

⁵ *sic*, read ro

⁶ *sic*, read rtog

⁷ *sic*, read 'jog

⁸ *sic*, read las

⁹ *sic*, read gyi

¹⁰ *sic*, read rtsal

¹¹ *sic*, read sgrub

¹² *sic*, read gyi

¹³ *sic*, read moṅ

¹⁴ *sic*, read las

¹⁵ *sic*, read gyi

¹⁶ *sic*, read rtogs

¹⁷ *sic*, read gyi

¹⁸ *sic*, read las

¹⁹ *sic*, read sprugs

²⁰ *sic*, read las

theg pa gžan gyis¹ skyon mams kyañ /
spañ ba med par rañ sar źi' / ^(367.7)
theg pa gžan gyis² yon tan kyañ³ /
rtsal ba med pa lhun grub gyis /
ces so //

¹ *sic*, read gyi

² *sic*, read gyi

³ *sic*, read yañ

Appendix III: Facsimile Edition of ANTG (BTK = MT 191: 248.7-261.4)

[illegible]

248

[illegible]

[illegible][illegible]

255

[illegible][illegible]

ဤကဲ့သို့ လက်ကားဇယားအစစ်အပိုင်နှင့် မြောက်ပိုင်းတိုင်းဒေသကြီး၊ ပဲခူးတိုင်းဒေသကြီး၊ မန္တလေးတိုင်းဒေသကြီး၊ နေပြည်တော်တို့တွင် နေထိုင်သူများ၏ အခြေအနေအထားကို စစ်ဆေးရန် အစီအစဉ်ချမှတ်ခဲ့ပါသည်။
 ဤကဲ့သို့ လက်ကားဇယားအစစ်အပိုင်နှင့် မြောက်ပိုင်းတိုင်းဒေသကြီး၊ ပဲခူးတိုင်းဒေသကြီး၊ မန္တလေးတိုင်းဒေသကြီး၊ နေပြည်တော်တို့တွင် နေထိုင်သူများ၏ အခြေအနေအထားကို စစ်ဆေးရန် အစီအစဉ်ချမှတ်ခဲ့ပါသည်။

259

[illegible]

261

Appendix IV: Facsimile Edition of ANTG2 (BTK = MT 191: 354.4-367.7)

[illegible][illegible][illegible]

Abbreviations and Cited Sources

(See also the Bibliographical Notices in BGSB 2007)

- AB** Manuscripts A and B of BGSB.
- ANTG** Anonymous Note on the *Theg pa dgu*, BTK = MT 191, pp. 241.7-261.4. Appendix I (the Last Five vehicles of the *IHo gter gyi theg pa dgu*: ANTG 248.7-261.4); Appendix III (Facsimile Edition).
- ANTG2** Anonymous Note on the *Theg pa dgu*, No. 2, MT 191, pp. 347.2-367.7. Appendix II (the Last Five vehicles of the *IHo gter gyi tthe g pa dgu*: ANTG2 354.4-367.7); Appendix IV (Facsimile Edition).
- Arrow** = Karmay 1998b.
- Arrow2** = Karmay 2005a.
- Bacot, Jacques *et al.***
1940 *Document de Touen-Houang relatifs à l'histoire du Tibet*, Paris Librarie Orientaliste Paul Geuthner
- Bar ti ka** = *mDo Bar ti ka*, cf. Index of BGSB (2007).
- Beer, Robert**
1999 *The Encyclopedia of Tibetan Symbols and Motifs*, Boston.
- BGSB** *Bon sgo gsal byed* of Tre ston rgyal mtshan dpal.
- BGSB 2007** *Bon sgo gsal byed (Clarification of the Gates of Bon), A Fourteenth Century Bon po Doxographical Treatise*, critically edited by Katsumi Mimaki and Samten Karmay, Graduate School of Letters, Kyoto University, 2007.
- BGSBTr** "Nine Vehicles of the Southern Treasury (*lho gter gyi theg pa dgu*) as presented in the *Bon sgo gsal byed* of Tre ston rGyal mtshan dpal, Part One: First Four Vehicles --- Annotated Translation ---," in *Memoirs of the Faculty of Letters, Kyoto University*, No. 48, 2009, pp. 33-172.
- BK** (Bonpo Kanjur Kyoto) Bon po bKa' 'gyur, entitled *Theg chen g-yuñ druñ bon gyi bka' 'gyur*, published by Kun grol lha sras Mi pham rnam rgyal in 1996 in Chengdu with the cooperation of Bod ljongs bod yig dpe rñin dpe skrun khañ, Lhasa. The copy of this edition preserved in the library of the Graduate School of Letters, Kyoto University, bears the accession number AIII 301.

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BPKT

Blon po bka' thaṅ in: bKa' thaṅ sde lña, Mi rigs dpe skrun khaṅ, Beijing, 1990, pp. 425-539.

BT

Bar ti ka, or *mDo Bar ti ka*.

BTK

(Bonpo Tenjur Kyoto) *Bonpo brTen 'gyur or bKa' brten* (Katen) in 322 vols, published by Sog sde bsTan pa'i ṅi ma in Lhasa (no date). The copy of this edition preserved in the library of the Graduate School of Letters, Kyoto University, bears the accession number: Buddhism, AIII 341.

CBP

A Catalogue of Bonpo Publications, cf. Karmay (1977).

Cuckoo

= Karmay & Nagano 2002

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dbaṅ chen

Khro bo dbaṅ chen nio mtshar rgyas pa'i nams (sic, read nam) *bśad gsal ba'i sgron me by sKyabs ston Rin chen 'od zer* (14 c.) [BTK = MT 225]

DGSD

(*Dar rgyas gsal sgron*) *bsTan pa'i nam bśad dar rgyas gsal ba'i sgron ma* of sPa ston bsTan rgyal bzaṅ po, in : *Sources for a History of Bon*, Dolanji, 1972, pp. 498-769.

DKT

'Dul ba kun btus of Me ston Śes rab 'od zer (1058-1132 or 1118-1192), in *Luṅ mtshan ṅid srid pa'i mdzod phug rtsa 'grel daṅ bstan pa'i srog śiṅ 'dul ba gzuṅ 'grel*, gSung pod, Vol. IV (Ņa), Kathmandu, Triten Norbutse

- 1991, 68p.
- DNRG** *dBu ma bden gñis rañ 'grel* of Me ston Śes rab 'od zer (1058-1132 or 1118-1192).
- DS** *sDom gsum* by Śar rdza bKra śis rgyal mtshan [Full Title: *Theg pa chen po'i lam gyi rten gñi sdom pa gsum nam par 'byed pa*]: [1] (BTK = MT 286) pp. 33-762; [2] (Dolanji ed.) *sDom gsum skor*, Four Bonpo works on the concepts of the three vows and the interrelationships of Hinayana, Mahayana and Vajrayana approaches to realization by Shar rdza bKra śis rgyal mtshan, Published by Topden Tshering, Doalnji, 1972.
- Duñ dkar tshig mdzod** Dungkar Losang Khrinley, *Duñ dkar tshig mdzod chen mo*, *Dungkar Tibetological Great Dictionary*, Beijing, 2002
- DzPh** *Man iag gnad kyi rdzoñ 'phrañ kun gsal ñi 'od rgyan*, BTK 242, missing in MT. Cf. **rDzoñ 'phrañ**.
- GRBB** *rGyal rabs bon gyi 'byuñ gnas*, in: *Three Sources for a History of Bon*, Delhi, 1974, pp. 1-196.
- Great Perfection** = Karmay 1988a
- 'Grel bñi** (1) (ed. Dolanji) *Gal mdo Texts concerned with the Logical Establishment of the Authenticity of the rDzogs-chen Teachings of Bon*, reproduced from a blockprint from the Sman-ri Monastery in Tibet by Tenzin Namdak, Dolanji, H.P. India, 1972, pp. 147-498; (2) (New ed.) *Byañ sems gab pa dgu bakor gyi dgoñs pa bkrol ba'i 'grel bñi rig pa'i rgya mtsho* (= *Gab 'grel rig pa'i rgya mtsho*), *gSung pod*, Vol. VII, Kathmandu, Triten Norbutse 1991, Ña, pp. 1-508.
- gZer mig** = ZM
- Hirakawa, Akira**
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 1990 *A History of Indian Buddhism From Śākyamuni to Early Mahāyāna*, University of Hawaii Press.
- Hor btsun Lexicon** *Gañs can bod kyi brda spyod dpag bsam ljon pa'i sñe ma* of Hor btsun bsTan 'dzin blo gros rgya mtsho (1889-1975).
- Jä:** Jäschke, H. A., *A Tibetan-English Dictionary*, London, 1881 (repr. Kyoto, 2008).

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- 2005 *Feast of the Morning Light*, The Eighteenth Century Wood-engravings of Shenrab's Life-stories and the Bon Canon from Gyalrong, Bon Studies 9, Senri Ethnological Reports 57, National Museum of Ethnology, Osaka.
- 2005a *The Arrow and the Spindle*, Vol. II, Kathmandu: Mandala Book Points.

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- 2000 *New Horizons in Bon Studies*, Bon Studies 2, National Museum of Ethnology, Osaka, [Senri Ethnological Reports 15].
- 2002 *The Call of the Blue Cuckoo*, Bon Studies 6, National Museum of Ethnology, Osaka, [Senri Ethnological Reports 32]
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KP

sKabs phrin. Full title: *gSas mkhar rin po che spyi spuñs g-yuñ druñ skabs kyi phrin las* (CBP 29, 25-27). In the manuscript copy reproduced in BTK = MT 126-26: pp.965-1147, it has the title *Khro bo dbañ chen gyi sgrub pa*. Elsewhere Tre ston refers to the same text as dBañ chen.

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- lDe'u chos 'byuñ** *mKhas pa lde'us mdzad pa'i rGya bod kyi chos 'byuñ rgyas pa*, Gañs can rig mdzod 3, Bod ljoñs mi dmañs dpe skrun khañ, Lhasa, 1987.
- LRZ** *Luñ rigs rin po che'i mdzod* of Śār rdza bKra śis rgyal mtshan (1859-1933); (1) [ed. Dolanji] Tibetan Bonpo Monastic Centre, Dolanji, 1972; (2) BTK = MT 281.
- LSDz** *Legs bśad rin po che'i gter mdzod* of Śār rdza bKra śis rgyal mtshan, Mi rigs dpe skrun khañ, Beijing, 1985.
- LShDz** Tibetan text of the *Legs bśad rin po che'i gter mdzod*, ed. in Karmay (1972).
- Luminous Boy** = Karmay 1998a.
- Martin, Dan**
- 1994 *Mandala Cosmogony: Human Body Good Thought and the Revelation of the Secret Mother Tantras of Bon*, Wiesbaden.
- Martin, Dan et al.**
- 2003 *A Catalogue of the Bon Kanjur*, Bon Studies 8, National Museum of Ethnology, Osaka, [Senri Ethnological Reports 40].
- MCTR** *Mu cho theg rim*, (full title: *Mu cho'i theg pa rim dgu'i rgyud kyi dbu phyogs*), in *Bon gyi dpe dkon phyogs bsgrigs (Collection of Rare Bonpo Texts)*, Edited by Dangsang Namgyal, Vajra Publications, Kathmandu, 2009, pp. 151-220.

mDo Bar ti ka	Cf. "mDo Bar ti ka" in Index of BGSB (2007).
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Minpaku Lexicon	= Karmay & Nagano (2008).
MLGK	<i>Theg 'grel Me loñ dgu skor</i> , published in <i>Bonpo Grub mtha' Material</i> , Bonpo Monastic Centre, Dolanji, 1978 (pp.387-559). Cf. BTK = MT 226-3.
Ms	Manuscript.
MT	(Minpaku Tenjur) Minpaku Catalogue of Katen: Samten G. Karmay & Yasuhiko Nagano, ed., <i>A Catalogue of the New Collection of Bonpo Katen Texts</i> , Bon Studies 4, Osaka, 2001, [Senri Ethnological Reports 24]; cf. Indices, Bon Studies 5, Osaka, 2001, [Senri Ethnological Reports 25].
Mu cho	<i>sÑags kyi mdo 'dur rin chen phreñ ba mu cho'i khrom 'dur chen mo</i> [BTK = MT 6]
Mvyut	Mahāvvyutpatti, cf. Sakaki, R. (1916-25), <i>Bon Zō Kan Wa Shiyaku Taikō Hon'yaku Myōgi Taishū</i> (Mvyut in Skt. Tib. Chin. Jap), 2 vols, Kyoto (repr. 1965, Tokyo).
N.A.	Not Available
N.F.	Not Found.
N.I.	Not Identified.
NA	Nitartha [electronic dic.] (http://www.nitartha.org/dictionary_search04.html).
Pasang Wangdu	
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- rDzoñ 'phrañ** *Man ñag gnad kyi rdzoñ 'phrañ kun gsal ñi 'od rgyan*, BTK 242 (strangely not registered in the catalogue of MT), a gter ma text by an unknown gter ston. Cf. *Man ñag gnad kyi rdzoñ 'phrañ gi skor*, Two texts of the Bonpo tradition parallel to the Rniñ (*sic*)-ma-pa Rdzong 'phrañ Bka'-ma transmissions, Revealed from the place of concealment at Sgyu-ri G:ya'-ma G:yu-ral in China by a hitherto unidentified gter-ston of the Bonpo tradition, Reproduced from rare manuscripts found in Bsam-glin Monastery in northwestern Nepal, Dolanji, 1981 (= IASWR Microfiche, IMPJ 014.637).
- PMKT** *Pad ma bka' thañ*, Si khron mi rigs dpe skrun khañ, Chengdu, 1987.
- RET:** Revue d'Etudes Tibétaines; (<http://www.digitalhimalaya.com>).
- Richardson**
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- RYK** *Rin po che yid bžin bkod pa'i rgyan*, *rTsa rgyud chen po gsañ ba bsan* (*sic*, read *bsen*) *thub kyi 'grel ba rin po che yid bžin bkod pa'i rgyan* by 'A ža Blo gros rgyal mtshan, gSung pod, Vol. VI, Kathmandu, Triten Norbutse 1991, Kha, 1-592.
- Secret Visions** = Karmay (1988).
- SGK** Interpretation of Samten G. Karmay.
- sGra 'grel** *bDen pa bon gyi mdzod sgo sgra 'grel 'phrul gyi lde mig*, commentary on the *mDzod phug* and attributed to Dran pa nam mkha'; (1) [old edition] published in *mDzod phug: basic verses and commentary*, Delhi 1966, pp. 1-239 (commentary); (2) [new edition] gSung pod, Vol. V, Kathmandu, Triten Norbutse 1991, pp. 1-355.
- Śar rdza sDom gsum** = DS
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1961 *Les tribus anciennes des marches sino-tibétaines*, Presses Universitaires de France, Paris.
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STMG

bSam gtan mig sgron, cf. *rNal 'byor mig gi bSam gtan or bSam gtan mig sgron*, *A Treatise of bhāvanā and dhyāna and the relationships between the various approaches to Buddhist Contemplative Practice*, by gNubs-chen Sañs-rgyas-ye-śes, Reproduced from a Manuscript made presumably from a Eastern Tibet print by 'Khor-gdon gTer-sprul 'Chi-med-rig-'dzin, Smanrtsis Shesrig Spendzod vol. 74, Leh, 1974.

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TSS

bsTan pa'i srog śiñ 'dul ba'i bslab bya gsal bar byed pa'i 'grel ba 'phrul gyi sgron me by mÑam med Śes rab rgyal mtshan (1356-1415), commentary on the *'Dul ba kun btus* by Me ston Śes rab 'od zer (1058-1132 or 1118-1192), in *Luñ mtshan ñid srid pa'i mdzod phug rtsa 'grel dan bstan pa'i srog śiñ 'dul ba gzuñ 'grel*, gSung pod, Vol. IV (Ña), Kathmandu, Triten Norbutse 1991, pp. 69-302.

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YBK

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ZJ

gZi brjid, 12 vols, Bod ljoñs bod yig dpe rñiñ dpe skrun khañ, Lhasa, 2000.

ZM

mDo gZer mig, Kruñ go'i bod kyi śes rig dpe skrun khañ, Beijing, 1991.

